Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Imran

Revealed in Madinah

Surah **Al Imran** was revealed in Al-Madinah, as evident by the fact that the first eighty-three **Ayat** in it relate to the delegation from Najran that arrived in Al-Madinah on the ninth year of **Hijrah** (632 CE).

We will elaborate on this subject when we explain the **Ayah** about the **Mubahalah** (3:61) in this Surah, Allah willing.

We should also state that we mentioned the virtues of Surah **Al Imran** along with the virtues of Surah **Al-Baqarah** in the beginning of the Tafsir of Surah **Al-Baqarah**.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الم

3:1 Alif-Lam-Mim.

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ

3:2 Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.

نَزَّلَ عَلَيْكَ الْكِتَـبَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ

3:3 It is He Who has sent down the Book to you with truth, confirming what came before it.

وَأَنزَلَ التَّوْرَاةَ وَالإِنجِيلَ

And He sent down the Tawrah and the Injil,

مِن قَبْلُ هُدًى لِّلنَّاسِ

3:4 Aforetime, as a guidance to mankind.

وَأَنزَلَ الْفُرْقَانَ

And He sent down the criterion.

إِنَّ الَّذِينَ كَفَرُواْ بِأيَـتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

Truly, those who disbelieve in the Ayat of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.

Allah says,

الم (١)

Alif-Lam-Mim,

in the beginning of Surah **Al-Baqarah**, we discussed the meaning of the separate letters that appear in the beginnings of some **Surahs**.

اللّهُ لا إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ (٢)

Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.

We mentioned the **Hadith** in the Tafsir of **Ayat Al-Kursi** (2:255) that mentions that Allah's Greatest Name is contained in these two **Ayat**, **اللّهُ لا إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ** (Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) (2:255) and (3:2)

We also explained the Tafsir of, **Allah! La ilaha illa Huwa, Al-Hayyul-Qayyum**, in the Tafsir of **Ayat Al-Kursi**.

Allah's statement,

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ ...

It is He Who has sent down the Book to you with truth,

means, revealed the Qur'an to you, O Muhammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allah.

Verily, Allah revealed the Qur'an with His knowledge, and the angels testify to this fact, Allah is sufficient as a Witness.

Allah's statement,

... مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ ...

Confirming what came before it,

means, from the previous divinely revealed Books, sent to the servants and Prophets of Allah.

These Books testify to the truth of the Qur'an, and the Qur'an also testifies to the truth these Books contained, including the news and glad

tidings of Muhammad's Prophethood and the revelation of the Glorious Qur'an.

Allah said,

... وَأَنزَلَ التَّوْرَاةَ ...

And He sent down the **Tawrah**,

to Musa (Musa) son of Imran,

... وَالإِنجِيلَ (٣)

And the **Injil**,

to `Isa, son of Mary.

مِن قَبْلُ ...

Aforetime,

meaning, before the Qur'an was revealed.

... هُدًى لِّلنَّاسِ ...

As a guidance to mankind, (in their time).

... وَأَنزَلَ الْفُرْقَانَ ...

And He sent down the criterion,

which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allah's statement,

... إِنَّ الَّذِينَ كَفَرُواْ بِآيَاتِ اللّهِ ...

Truly, those who disbelieve in the **Ayat** of Allah,

means they denied, refused and unjustly rejected them.

... لَهُمْ عَذَابٌ شَدِيدٌ ...

For them there is a severe torment, (on the Day of Resurrection).

... وَاللّهُ عَزِيزٌ ...

And Allah is All-Mighty,

> meaning, His grandeur is invincible and His sovereignty is infinite,

... ذُو انتِقَامٍ (٤)

All-Able of Retribution.

> from those who reject His **Ayat** and defy His honorable Messengers and great Prophets.

إِنَّ اللَّهَ لاَ يَخْفَى عَلَيْهِ شَىْءٌ فِي الاٌّرْضِ وَلاَ فِى السَّمَآءِ

3:5 Truly, nothing is hidden from Allah, in the earth or in the heaven.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الاٌّرْحَامِ كَيْفَ يَشَآءُ

3:6 He it is Who shapes you in the wombs as He wills.

لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

None has the right to be worshipped but He, the Almighty, the All-Wise.

Allah says;

إِنَّ اللّهَ لاَ يَخْفَى عَلَيْهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاء (٥)

Truly, nothing is hidden from Allah, in the earth or in the heaven.

Allah states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاء ...

He it is Who shapes you in the wombs as He wills.

meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

... لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ (٦)

La ilaha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.

meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision.

This **Ayah** refers to the fact that `Isa, son of Mary, is a created servant, just as Allah created the rest of mankind. Allah created `Isa in the womb (of his mother) and shaped him as He willed. Therefore, how could `Isa be divine, as the Christians, may Allah's curses descend on them, claim `Isa was created in the womb and his creation changed from stage to stage, just as Allah said,

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَـتِكُمْ خَلْقاً مِّن بَعْدِ خَلْقٍ فِى ظُلُمَـتٍ ثَلَـثٍ

He creates you in the wombs of your mothers, creation after creation in three veils of darkness. (39:6)

هُوَ الَّذِى أَنزَلَ عَلَيْكَ الْكِتَـبَ مِنْهُ آيَـتٌ مُّحْكَمَـتٌ هُنَّ أُمُّ الْكِتَـبِ وَأُخَرُ مُتَشَـبِهَـتٌ

3:7 It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear.

فَأَمَّا الَّذِينَ فى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ

So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wil, but none knows its Ta'wil except Allah.

وَالرَسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا

And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord.''

وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَـبِ

And none receive admonition except men of understanding.

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

3:8 (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.''

رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ

3:9 "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.''

The Mutashabihat and Muhkamat Ayat

Allah said,

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ ...

It is He Who has sent down to you the Book. In it are verses that are entirely clear,

> Allah states that in the Qur'an, there are **Ayat** that are **Muhkamat**, entirely clear and plain, and these are the foundations of the Book which are plain for everyone.
>
> And there are **Ayat** in the Qur'an that are **Mutashabihat** not entirely clear for many, or some people. So those who refer to the **Muhkam Ayat** to understand the **Mutashabih Ayat**, will have acquired the correct guidance, and vice versa.

This is why Allah said,

... هُنَّ أُمُّ الْكِتَابِ ...

They are the foundations of the Book,

> meaning, they are the basis of the Qur'an, and should be referred to for clarification, when warranted.

... وَأُخَرُ مُتَشَابِهَاتٌ ...

And others not entirely clear,

> as they have several meanings, some that agree with the **Muhkam** and some that carry other literal indications, although these meaning might not be desired.

The **Muhkamat** are the **Ayat**,

- that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented.

As for the **Mutashabihat Ayat**,

- they include the abrogated **Ayat**, parables, oaths, and what should be believed in, but not implemented.

Muhammad bin Ishaq bin Yasar commented on, مِنْهُ آيَاتٌ مُّحْكَمَاتٌ (In it are verses that are entirely clear) as,

> "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for.''
>
> He also said,
>
> "As for the unclear **Ayat**, they can (but must not) be altered and changed, and this is a test from Allah to the servants, just as He tested them with the allowed and prohibited things. So these **Ayat** must not be altered to imply a false meaning or be distorted from the truth.''

Therefore, Allah said,

... فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ ...

So as for those in whose hearts there is a deviation,

> meaning, those who are misguided and deviate from truth to falsehood.

... فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ...

they follow that which is not entirely clear thereof,

> meaning, they refer to the **Mutashabih**, because they are able to alter its meanings to conform with their false interpretation since the wordings of the **Mutashabihat** encompass such a wide area of meanings.
>
> As for the **Muhkam Ayat**, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people.

This is why Allah said,

... ابْتِغَاء الْفِتْنَةِ ...

seeking **Al-Fitnah**,

meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the **Mutashabih** of it -- but, this is proof against and not for them.

For instance, Christians might claim that (`Isa is divine because) the Qur'an states that he is **Ruhullah** and His Word, which He gave to Mary, all the while ignoring Allah's statements, **إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ** (He (`Isa) was not more than a servant. We granted Our favor to him.) (43:59) and,

إِنَّ مَثَلَ عِيسَى عِندَ اللهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثِمَّ قَالَ لَهُ كُن فَيَكُونُ

Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!'' and he was. (3:59)

There are other **Ayat** that clearly assert that `Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers.

Allah's statement,

... وَابْتِغَاء تَأْوِيلِهِ ...

And seeking for its **Ta'wil**,

to alter them as they desire.

Imam Ahmad recorded that Aishah said,

"The Messenger of Allah recited, **هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ** (It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear), until, **أُوْلُواْ الأَلْبَابِ** (Men of understanding) and he said,

فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَى اللهُ، فَاحْذَرُوهُم

When you see those who argue in it (using the **Mutashabihat**), then they are those whom Allah meant. Therefore, beware of them.''

Al-Bukhari recorded a similar **Hadith** in the **Tafsir** of this **Ayah** (3:7) as did Muslim in the book of **Qadar** (the Divine Will) in his **Sahih**, and Abu Dawud in the **Sunnah** section of his **Sunan**, from Aishah;

"The Messenger of Allah recited this **Ayah**, **هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ** (It is He Who has sent down to you the Book. In it are verses that are entirely clear), until, **وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ** (And none receive admonition except men of understanding). He then said,

فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ؛ فَأُولئِكَ الَّذِينَ سَمَّى اللهُ، فَاحْذَرُوهُم

When you see those who follow what is not so clear of the Qur'an, then they are those whom Allah described, so beware of them.''

This is the wording recorded by Al-Bukhari.

Only Allah Knows the True Ta'wil (Interpretation) of the Mutashabihat

Allah said,

... وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ ...

But none knows its **Ta'wil** except Allah.

Similarly, as preceded in what has been reported from Ibn Abbas,

"Tafsir is of four types:

- Tafsir that the Arabs know in their language;
- Tafsir that no one is excused of being ignorant of;
- Tafsir that the scholars know; and
- Tafsir that only Allah knows.''

Scholars of Qur'an recitation have different opinions about pausing at Allah's Name in this **Ayah**. This stop was reported from Aishah, Urwah, Abu Ash-Sha`tha' and Abu Nahik.

Some pause after reciting, وَالرَّاسِخُونَ فِي الْعِلْمِ (And those who are firmly grounded in knowledge), saying that the Qur'an does not address the people with what they cannot understand.

Ibn Abi Najih said that Mujahid said that Ibn Abbas said,

> "I am among those who are firmly grounded in its **Ta'wil** interpretation.''
>
> The Messenger of Allah supplicated for the benefit of Ibn Abbas,
>
> اللَّهُمَّ فَقِّهْهُ فِي الدِّين وَعَلِّمْهُ التَّأْوِيل
>
> > O Allah! Bestow on him knowledge in the religion and teach him the **Ta'wil** (interpretation).

Ta'wil has two meanings in the Qur'an,

- the true reality of things, and
- what they will turn out to be.

For instance, Allah said,

> وَقَالَ يأَبَتِ هَـذَا تَأْوِيلُ رُؤْيَـى مِن قَبْلُ
>
> And he said: "O my father! This is the **Ta'wil** of my dream aforetime!'' (12:100)
>
> and,
>
> هَلْ يَنظُرُونَ إِلاَّ تَأْوِيلَهُ يَوْمَ يَأْتِى تَأْوِيلُهُ
>
> Await they just for it's **Ta'wil** On the Day (Day of Resurrection) it's **Ta'wil** is finally fulfilled. (7:53)
>
> refers to the true reality of Resurrection that they were told about.

If this is the meaning desired in the **Ayah** above (3:7) then pausing after reciting Allah's Name is warranted, because only Allah knows the true reality of things.

In this case, Allah's statement, وَالرَّاسِخُونَ فِي الْعِلْمِ (And those who are firmly grounded in knowledge) is connected to His statement, يَقُولُونَ آمَنَّا بِهِ (say: "We believe in it'').

If the word **Ta'wil** means the second meaning, that is, explaining and describing, such as what Allah said, نَبِّئْنَا بِتَأْوِيلِهِ ((They said): "Inform us of the **Ta'wil** of this''), (12:36) meaning its explanation, then pausing after reciting, وَالرَّاسِخُونَ فِي الْعِلْمِ (And those who are firmly grounded in knowledge) is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allah's statement, يَقُولُونَ آمَنَّا بِهِ (say: "We believe in it'') describes the conduct of the scholars.

Similarly, Allah said,

وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفّاً صَفّاً

> And your Lord comes, and the angels, in rows. (89:22)
>
> means, your Lord will come, and the angels will come in rows.

Allah's statement that the knowledgeable people proclaim,

... يَقُولُونَ آمَنَّا بِهِ ...

We believe in it,

means, they believe in the **Mutashabih**.

... كُلٌّ مِّنْ عِندِ رَبِّنَا ...

all of it is from our Lord,

meaning, both the **Muhkam** and the **Mutashabih** are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allah and nothing that comes from Allah is ever met by contradiction or discrepancy.

Allah said,

أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُواْ فِيهِ اخْتِلَـفاً كَثِيراً

Do they not then consider the Qur'an carefully! Had it been from other than Allah, they would surely have found therein many a contradiction. (4:82)

Allah said in this **Ayah**,

... وَمَا يَذَّكَّرُ إِلاَّ أُوْلُوا الأَلْبَابِ (٧)

And none receive admonition except men of understanding.

meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner.

Further, Ibn Al-Mundhir recorded in his Tafsir that Nafi` bin Yazid said,

"Those firmly grounded in knowledge are those who are modest for Allah's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them.''

Allah said that they supplicate to their Lord,

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا ...

Our Lord! Let not our hearts deviate (from the truth) after You have guided us.

meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do

not make us like those who have wickedness in their hearts, those who follow the **Mutashabih** in the Qur'an. Rather, make us remain firmly on Your straight path and true religion.''

... وَهَبْ لَنَا مِن لَّدُنكَ ...

And grant us from **Ladunka**,

meaning, from You,

... رَحْمَةً ...

Mercy,

with which You make our hearts firm, and increase in our Faith and certainty,

... إِنَّكَ أَنتَ الْوَهَّابُ (٨)

Truly, You are the Bestower.

Ibn Abi Hatim and Ibn Jarir recorded that Umm Salamah said that the Prophet used to supplicate,

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِك

O You Who changes the hearts, make my heart firm on Your religion.

He then recited,

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.''

The **Ayah** continues,

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ ...

"Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt''

> meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

... إِنَّ اللّهَ لاَ يُخْلِفُ الْمِيعَادَ (٩)

Verily, Allah never breaks His Promise.''

إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِىَ عَنْهُمْ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُم مِّنَ اللَّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّارِ

3:10 Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بِأَيَـتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

3:11 Like the behavior of the people of Fir`awn and those before them; they belied Our Ayat. So Allah punished them for their sins. And Allah is severe in punishment.

On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allah says;

إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللَّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّارِ (١٠)

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

Allah states that the disbelievers shall be fuel for the Fire,

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). (40:52)

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment.

Similarly, Allah said,

فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـفِرُونَ

So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. (9:55)

and,

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِى الْبِلَـدِ

مَتَـعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. (3:196-197)

Allah said in this **Ayah**,,

إِنَّ الَّذِينَ كَفَرُواْ ...

Verily, those who disbelieve,

meaning, disbelieved in Allah's **Ayat**, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets.

... لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّارِ

Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

meaning, they will be the wood with which the Fire is kindled and fed.

Similarly, Allah said,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:98)

Allah said next,

كَدَأْبِ آلِ فِرْعَوْنَ ...

Like the **Da'b** of the people of Fir`awn.

Ad-Dahhak said that Ibn Abbas said that the **Ayah** means,

"Like the behavior of the people of Fir`awn.''

This is the same Tafsir of Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others.

Other scholars said that the **Ayah** means,

"Like the practice, conduct, likeness of the people of Fir`awn.''

These meanings are all plausible,

> for the **Da'b** means practice, behavior, tradition and habit.

The **Ayah** indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished.

... وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللّهُ بِذُنُوبِهِمْ ...

and those before them; they belied Our **Ayat**. So Allah punished them for their sins.

> This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the **Ayat**, and proofs of Allah that they were sent with.

... وَاللّهُ شَدِيدُ الْعِقَابِ (١١)

And Allah is severe in punishment.

> meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

قُلْ لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ

3:12 Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest.''

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَـتِلُ فِى سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَـهُمْ مِّثْلَيْهِمْ رَأْىَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَآءُ

3:13 There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills.

إِنَّ فِى ذَلِكَ لَعِبْرَةً لاوْلِى الأَبْصَـرِ

Verily, in this is a lesson for those who understand.

Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allah commands the Prophet Muhammad to;

قُل لِّلَّذِينَ كَفَرُواْ ...

Say to those who disbelieve:

Allah commanded the Prophet Muhammad to proclaim to the disbelievers.

... سَتُغْلَبُونَ ...

You will be defeated, (in this life),

... وَتُحْشَرُونَ ...

And gathered together, (on the Day of Resurrection),

... إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ (١٢)

to Hell, and worst indeed is that place of rest.

Muhammad bin Ishaq bin Yasar recorded that Asim bin Umar bin Qatadah said that;

> when the Messenger of Allah gained victory in the battle of **Badr** and went back to Al-Madinah, he gathered the Jews in the marketplace of Bani Qaynuqa.

Therefore, Allah said,

قَدْ كَانَ لَكُمْ آيَةٌ ...

There has already been a sign for you,

> meaning, O Jews, who said what you said! You have an **Ayah**, meaning proof, that Allah will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

... فِي فِئَتَيْنِ ...

In the two armies,

> meaning, two camps,

... الْتَقَتَا ...

that met,

> in combat (in **Badr**).

... فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللّهِ ...

One was fighting in the Cause of Allah, (the Muslims),

... وَأُخْرَى كَافِرَةٌ ...

And as for the other, in disbelief.

> meaning, the idolators of Quraysh at **Badr**.

Allah's statement,

... يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ ...

They saw them with their own eyes twice their number,

> means, the idolators thought that the Muslims were twice as many as they were, for Allah made

this illusion a factor in the victory that Islam had over them.

It was said that the meaning of Allah's statement, يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ (They saw them with their own eyes twice their number),

is that the Muslims saw twice as many idolators as they were, yet Allah gave them victory over the disbelievers.

Abdullah bin Mas`ud said,

"When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allah's statement,

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِى أَعْيُنِكُمْ قَلِيلاً وَيُقَلِّلُكُمْ فِى أَعْيُنِهِمْ

And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes." (8:44)

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allah and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allah made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

لِّيَقْضِيَ اللَّهُ أَمْراً كَانَ مَفْعُولاً

so that Allah might accomplish a matter already ordained. (8:42),

meaning, so that the truth and falsehood are distinguishable, and thus the word of faith

prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated.

In a similar statement, Allah said;

وَلَقَدْ نَصَرَكُمُ اللّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ

And Allah has already made you victorious at **Badr**, when you were a weak little force. (3:123)

In this **Ayah** Allah said,

... وَاللّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاء إِنَّ فِي ذَلِكَ لَعِبْرَةً لَّأُوْلِي الأَبْصَارِ (١٣)

And Allah supports with His victory whom He wills. Verily, in this is a lesson for those who understand.

meaning, this should be an example for those who have intelligence and sound comprehension. They should contemplate about Allah's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالاٌّنْعَـمِ وَالْحَرْثِ

3:14 Beautified for men is the love of things they covet; women, children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land.

ذلِكَ مَتَـعُ الْحَيَوةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَأَبِ

This is the pleasure of the present world's life; but Allah has the excellent return with Him.

قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِّن ذلِكُمْ

3:15 Say: "Shall I inform you of things far better than those!

لِلَّذِينَ اتَّقَوْاْ عِندَ رَبِّهِمْ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَارُ خَـالِدِينَ فِيهَا وَأَزْوجٌ مُّطَهَّرَةٌ

For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives).

وَرِضْوَنٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And Allah will be pleased with them. And Allah is All-Seer of the servants.''

The True Value of This Earthly Life

Allah says;

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاء وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ...

Beautified for men is the love of things they covet; women, children, **Qanatir Al-Muqantarah** of gold and silver, branded beautiful horses (**Musawwamah**), cattle and fertile land.

Allah mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting.

For instance, the **Sahih** recorded that the Messenger said,

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاء

I did not leave behind me a test more tempting to men than women.

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so.

There are many **Haditths** that encourage getting married, such as,

وَإِنَّ خَيْرَ هذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَهَا نِسَاء

Verily, the best members of this **Ummah** are those who have the most wives.

He also said,

الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَة

This life is a delight, and the best of its delight is a righteous wife.

The Prophet said in another **Hadith**,

حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاة

I was made to like women and perfume, and the comfort of my eye is the prayer.

Aishah, may Allah be pleased with her, said,

"Nothing was more beloved to the Messenger of Allah than women, except horses,''

and in another narration,

"...than horses except women.''

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the **Ummah** of Muhammad with those who worship Allah alone without partners, then it is encouraged and praised.

A **Hadith** states,

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مُكَاثِرٌ بِكُمُ الْأُمَمَ يَوْمَ الْقِيَامَةِ

> Marry the **Wadud** (kind) and **Walud** (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of Tafsir have conflicting opinions about the amount of the **Qintar**, all of which indicate that;

> the **Qintar** is a large amount of money, as Ad-Dahhak and other scholars said.

Abu Hurayrah said

> "The **Qintar** is twelve thousand **Uwqiyah**, each **Uwqiyah** is better than what is between the heavens and earth.''
>
> This was recorded by Ibn Jarir.

The desire to have horses can be one of three types.

- Sometimes, owners of horses collect them to be used in the cause of Allah, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action.
- Another type collects horses to boast, and out of enmity to the people of Islam, and this type earns a burden for his behavior.
- Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allah's right due on their horses.

This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a **Hadith** that we will mention, Allah willing, when we explain Allah's statement,

وَأَعِدُّواْ لَهُمْ مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ

And make ready against them all you can of power, including steeds of war. (8:60)

As for the **Musawwamah** horses, Ibn Abbas said that;

they are the branded, beautiful horses.

This is the same explanation of Mujahid, Ikrimah, Sa`id bin Jubayr, Abdur-Rahman bin Abdullah bin Abza, As-Suddi, Ar-Rabi bin Anas and Abu Sinan and others.

Makhul said,

the **Musawwamah** refers to the horse with a white spotted faced, and the horse with white feet.

Imam Ahmad recorded that Abu Dharr said that the Messenger of Allah said,

لَيْسَ مِنْ فَرَسٍ عَرَبِيَ إِلَّا يُؤْذَنُ لَهُ مَعَ كُلِّ فَجْرٍ يَدْعُو بِدَعْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ أَوْ أَحَبَّ أَهْلِهِ وَمَالِهِ إِلَيْه

Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, `O Allah! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.

Allah's statement,

... وَالأَنْعَامِ ...

Cattle,

means, camels, cows and sheep.

.... وَالْحَرْثِ ...

And fertile land,

> meaning, the land that is used to farm and grow plants.

Allah then said,

... ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ...

This is the pleasure of the present world's life,

> meaning, these are the delights of this life and its short lived joys.

... وَاللّهُ عِندَهُ حُسْنُ الْمَآبِ (١٤)

But Allah has the excellent return with Him.

> meaning, the best destination and reward.

The Reward of the Those Who Have Taqwa is Better Than All Joys of This World

This is why Allah said,

قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَلِكُمْ ...

Say: "Shall I inform you of things far better than those!''

> This **Ayah** means, "Say, O Muhammad, to the people, `Should I tell you about what is better than the delights and joys of this life that will soon perish!'''

Allah informed them of what is better when He said,

... لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

For those who have **Taqwa** there are Gardens (Paradise) with their Lord, underneath which rivers flow,

> meaning, rivers run throughout it.

These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined.

... خَالِدِينَ فِيهَا ...

Therein (is their) eternal (home),

meaning, they shall remain in it forever and ever and will not want to be removed from it.

... وَأَزْوَاجٌ مُّطَهَّرَةٌ ...

And **Azwajun Mutahharatun** (purified mates or wives),

meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

... وَرِضْوَانٌ مِّنَ اللّهِ ...

And Allah will be pleased with them.

meaning, Allah's pleasure will descend on them and He shall never be angry with them after that. This is why Allah said in in Surah **Bara`ah**,

وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ

But the pleasure of Allah is greater. (9:72)

meaning, greater than the eternal delight that He has granted them.

Allah then said,

... وَاللّهُ بَصِيرٌ بِالْعِبَادِ (١٥)

And Allah is All-Seer of the (His) servants.

and, He gives each provisions according to what they deserve.

الَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

3:16 Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.''

الصَّـبِرِينَ وَالصَّـدِقِينَ وَالْقَـنِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأٌّسْحَارِ

3:17 (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allah. Those who spend (in good) and those who pray and beg Allah's pardon in the last hours of the night.

The Supplication and Description of Al-Muttaqin

Allah describes the **Muttaqin**, His pious servants, whom He promised tremendous rewards,

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا ...

Those who say: "Our Lord! We have indeed believed,''

in You, Your Book and Your Messenger.

... فَاغْفِرْ لَنَا ذُنُوبَنَا ...

so forgive us our sins,

because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and shortcomings, with Your bounty and mercy,

... وَقِنَا عَذَابَ النَّارِ (١٦)

and save us from the punishment of the Fire.

Allah then said,

الصَّابِرِينَ ...

(They are) those who are patient,

while performing acts of obedience and abandoning the prohibitions.

... وَالصَّادِقِينَ ...

those who are true,

concerning their proclamation of faith, by performing the difficult deeds.

... وَالْقَانِتِينَ ...

and obedient,

meaning, they submit and obey Allah,

... وَالْمُنفِقِينَ ...

those who spend,

from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

... وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ (١٧)

and those who pray and beg Allah's pardon in the last hours of the night.

and this testifies to the virtue of seeking Allah's forgiveness in the latter part of the night.

It was reported that when Yaqub said to his children, **سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيَ** (I will ask my Lord for forgiveness for you) (12:98) he waited until the latter part of the night to say his supplication.

Furthermore, the Two **Sahihs**, the **Musnad** and **Sunan** collections recorded through several Companions that the Messenger of Allah said,

يَنْزِلُ اللهُ تَبَارَكَ وَتَعَالى فِي كُلِّ لَيْلَةٍ إِلى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ:

هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ ؟

هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ ؟

هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ ؟

Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying,

"Is there anyone to ask Me, so that I may grant him his request?

Is there anyone to invoke Me, so that I may respond to his invocation?

Is there anyone seeking My forgiveness, so that I may forgive him?''

The Two **Sahihs** recorded that Aishah said,

"The Messenger of Allah performed **Witr** during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part.''

Abdullah bin Umar used to pray during the night and would ask,

"O Nafi! Is it the latter part of the night yet?''

and if Nafi said, "Yes,'' Ibn Umar would start supplicating to Allah and seeking His forgiveness until dawn.

This **Hadith** was collected by Ibn Abi Hatim.

شَهِدَ اللَّهُ أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَالْمَلَـئِكَةُ وَأُوْلُواْ الْعِلْمِ

3:18 Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this);

قَآئِمَاً بِالْقِسْطِ

(He always) maintains His creation in justice.

لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

None has the right to be worshipped but He, the Almighty, the All-Wise.

إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَـمُ

3:19 Truly, the religion with Allah is Islam.

وَمَا اخْتَلَفَ الَّذِينَ أُوتُواْ الْكِتَـبَ إِلاَّ مِن بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.

وَمَن يَكْفُرْ بِآيَـتِ اللَّهِ فَإِنَّ اللَّهِ سَرِيعُ الْحِسَابِ

And whoever disbelieves in the Ayat of Allah, then surely, Allah is Swift in reckoning.

فَإنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اتَّبَعَنِ

3:20 So if they dispute with you say: "I have submitted myself to Allah, and (so have) those who follow me.''

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٌّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves!''

فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah sees the servants.

The Testimony of Tawhid

Allah says;

شَهِدَ اللّهُ ...

Allah bears witness,

> Allah bears witness, and verily, Allah is sufficient as a Witness, and He is the Most Truthful and Just Witness there is;

His statement is the absolute truth,

... أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ ...

that **La ilaha illa Huwa**,

> meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allah is the Most Rich, Free from needing anyone or anything.
>
> Allah said in another Ayah,
>
> لَّـكِنِ اللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ
>
> But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad). (4:166)

Allah then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

شَهِدَ اللّهُ أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَالْمَلاَئِكَةُ وَأُوْلُوا الْعِلْمِ ...

Allah bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this).

This **Ayah** emphasizes the great virtue of those who have knowledge.

... قَآئِمَاً بِالْقِسْطِ ...

(He) maintains His creation in justice,

in all that He does.

... لاَ إِلَـهَ إِلاَّ هُوَ ...

None has the right to be worshipped but He,

thus emphasizing this fact.

... الْعَزِيزُ الْحَكِيمُ (١٨)

the Almighty, the All-Wise.

the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allah is Islam

Allah said,

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ ...

Truly, the religion with Allah is Islam.

Allah states that there is no religion accepted with Him from any person, except Islam.

Islam includes obeying all of the Messengers until Muhammad who finalized their commission, thus closing all paths to Allah except through Muhammad. Therefore, after Allah sent Muhammad, whoever meets Allah following a path other than Muhammad's, it will not be accepted of him.

In another **Ayah**, Allah said,

وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ

And whoever seeks a religion other than Islam, it will never be accepted of him. (3:85)

In this **Ayah** (3:19) Allah said, asserting that the only religion accepted with Him is Islam, إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ (Truly, the religion with Allah is Islam).

Allah then states that those who were given the Scripture beforehand divided in the religion after Allah sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so.

Allah said,

... وَمَا اخْتَلَفَ الَّذِينَ أُوْتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ...

Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.

meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct.

Allah then said,

... وَمَن يَكْفُرْ بِآيَاتِ اللّهِ ...

And whoever disbelieves in the **Ayat** of Allah,

meaning, whoever rejects what Allah sent down in His Book.

... فَإِنَّ اللّهِ سَرِيعُ الْحِسَابِ (١٩)

then surely, Allah is Swift in reckoning.

Allah will punish him for his rejection, reckon him for his denial, and torment him for defying His Book.

Thereafter, Allah said.

فَإنْ حَآجُّوكَ ...

So if they dispute with you (Muhammad),

so if they argue with you about **Tawhid**.

... فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلّهِ وَمَنِ اتَّبَعَنِ ...

Say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.''

meaning, Say, `I have made my worship sincere for Allah Alone without partners, rivals, offspring or companion, وَمَنِ اتَّبَعَنِ (and those who follow me) who followed my religion and embraced my creed.'

In another **Ayah**, Allah said,

قُلْ هَـذِهِ سَبِيلِى أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِى

Say (O Muhammad): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me...'' (12:108)

Islam is the Religion of Mankind and the Prophet Was Sent to all Mankind

Allah commanded His servant and Messenger, Muhammad, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allah sent him with.

Allah said,

... وَقُل لِّلَّذِينَ أُوْتُواْ الْكِتَابَ وَالأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلاَغُ ...

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves!'' If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.

> meaning, their reckoning is with Allah and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this.

This is why Allah said,

... وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (٢٠)

And Allah sees the servants.

> for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily, لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ (He cannot be questioned for what He does, while they will be questioned) (21:23) because of His perfect wisdom and mercy.

This and similar **Ayat** are clear proofs that the Message of Muhammad is universal to all creation, as it is well established in the religion, according to the various texts of the Book and **Sunnah**. For instance, Allah said,

> قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
>
> Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah.'' (7:158)
>
> تَبَارَكَ الَّذِى نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَـلَمِينَ نَذِيراً
>
> Blessed be He Who sent down the criterion to His servant that he may be a warner to the **Alamin** (mankind and Jinn). (25:1)

The Two **Sahihs** and other collections of **Hadith** recorded that;

the Prophet sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allah had commanded him.

Abdur-Razzaq recorded that Ma`mar said, that Hammam said that Abu Hurayrah said that the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، وَمَاتَ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّار

By He in Whose Hand is my soul! No member of this **Ummah**, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.

Muslim recorded this **Hadith**.

The Prophet said,

بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَد

I was sent to the red and black.

and,

كَانَ النَّبِيُّ يُبْعَثُ إِلى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّة

A Prophet used to be sent to his people, but I was sent to all mankind.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَـتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

3:21 Verily, those who disbelieve in the Ayat of Allah and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.

أُولَـئِكَ الَّذِينَ حَبِطَتْ أَعْمَـلُهُمْ فِي الدُّنْيَا وَالاٌّخِرَةِ وَمَا لَهُم مِّن نَّـصِرِينَ

3:22 They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

Allah says;

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ...

Verily, those who disbelieve in the **Ayat** of Allah and kill the Prophets without right,

This **Ayah** chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allah's **Ayat** and the Messengers.

They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it. They also killed many Prophets when they conveyed to them what Allah legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth.

... وَيَقْتُلُونَ الِّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ...

And kill those men who order just dealings,

thus, demonstrating the worst type of arrogance.

Indeed, the Prophet said,

الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاس

Kibr (arrogance) is refusing the truth and degrading people.

This is why when they rejected the truth and acted arrogantly towards the creation, Allah punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter.

Allah said,

... فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ (٢١)

then announce to them a painful torment.

meaning, painful and humiliating.

أُولَـئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ (٢٢)

They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَـبِ

3:23 Have you not seen those who have been given a portion of the Scripture!

يُدْعَوْنَ إِلَى كِتَـبِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ

They are being invited to the Book of Allah to settle their dispute, then a party of them turned away, and they are averse.

ذَلِكَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَ أَيَّامًا مَّعْدُودَتٍ

3:24 This is because they say: "The Fire shall not touch us but for a number of days.''

وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُواْ يَفْتَرُونَ

And that which they used to invent in their religion has deceived them.

فَكَيْفَ إِذَا جَمَعْنَـهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ

3:25 How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ

And each person will be paid in full what he has earned And they will not be dealt with unjustly.

Chastising the People of the Book for Not Referring to the Book of Allah for Judgment

Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ أُوْتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ (٢٣)

Have you not seen those who have been given a portion of the Scripture! They are being invited to the Book of Allah to settle their dispute, then a party of them turned away, and they are averse.

Allah criticizes the Jews and Christians who claim to follow their Books, the **Tawrah** and the **Injil**, because when they are called to refer to these Books where Allah commanded them to follow Muhammad, they turn away with aversion.

This censure and criticism from Allah was all because of their defiance and rejection.

Allah said next,

ذَلِكَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّامًا مَّعْدُودَاتٍ ...

This is because they say: "The Fire shall not touch us but for a number of days.''

meaning, what made them dare to challenge and defy the truth is their false claim that Allah will

only punish them for seven days in the Fire, a day for every one thousand years in this life.

We mentioned this subject in the Tafsir of Surah **Al-Baqarah**.

Allah then said,

... وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُواْ يَفْتَرُونَ (٢٤)

And that which they used to invent regarding their religion has deceived them.

meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allah did not grant them authority to support this claim.

Allah said, while threatening and warning them,

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ ...

How (will it be) when We gather them together on the Day about which there is no doubt (i. e. the Day of Resurrection).

meaning, what will their condition be like after they have uttered this lie about Allah, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil Allah will ask them about all this and punish them for what they have done.

This is why Allah said, **فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ** (How (will it be) when We gather them together on the Day about which there is no doubt.) meaning, there is no doubt that this Day will come,

... وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ (٢٥)

And each person will be paid in full what he has earned And they will not be dealt with unjustly.

قُلِ اللَّهُمَّ مَـلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَن تَشَآءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ

3:26 Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

In Your Hand is the good. Verily, You are able to do all things.

تُولِجُ الَّيْلَ فِى النَّهَارِ وَتُولِجُ النَّهَارَ فِى الَّيْلِ وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الَمَيِّتَ مِنَ الْحَىِّ

3:27 You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living.

وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ

And You give wealth and sustenance to whom You will, without limit.

Encouraging Gratitude

Allah said,

قُلِ...

Say,

O Muhammad, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

... اللَّهُمَّ مَالِكَ الْمُلْكِ ...

O Allah! Possessor of the power,

meaning, all sovereignty is Yours.

... تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء ...

You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.

meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur.

This **Ayah** encourages thanking Allah for the favors He granted His Messenger and his **Ummah**. Allah transferred the Prophethood from the Children of Israel to the Arab, Qurashi, Makkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allah to all mankind and Jinn.

Allah endowed the Prophet with the best of qualities from the prophets before him. Allah also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allah and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter.

Allah allowed Muhammad's **Ummah** to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allah's peace and blessings be on the Prophet until the Day of Judgment, and as long as the day and night succeed each other.

This is why Allah said, قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ (Say: "O Allah! Possessor of the power''),

meaning, You decide what You will concerning Your creation and You do what you will.

Allah refutes those who thought that they could decide for Allah,

وَقَالُواْ لَوْلاَ نُزِّلَ هَـذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)!'' (43:31)

Allah refuted them by saying,

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

Is it they who would portion out the Mercy of your Lord! (43:32),

meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the Prophethood to whom We will.''

Similarly, Allah said,

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allah knows best with whom to place His Message.

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

See how We prefer one above another (in this world). (17: 21)

... بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٦)

In Your Hand is the good. Verily, You are able to do all things.

Allah said,

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ...

You make the night enter into the day, and You make the day enter into the night,

meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter.

Allah's statement,

... وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الَمَيَّتَ مِنَ الْحَيِّ ...

You bring the living out of the dead, and You bring the dead out of the living.

means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

... وَتَرْزُقُ مَن تَشَاء بِغَيْرِ حِسَابٍ (٢٧)

And You give wealth and sustenance to whom You will, without limit.

meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً وَيُحَذِّرْكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

3:28 Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, unless you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.

The Prohibition of Supporting the Disbelievers

Allah says;

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُوْنِ الْمُؤْمِنِينَ ...

Let not the believers take the disbelievers as friends instead of the believers,

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers.

Allah warned against such behavior when He said,

... وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللّهِ فِي شَيْءٍ ...

And whoever does that, will never be helped by Allah in any way,

meaning, whoever commits this act that Allah has prohibited, then Allah will discard him.

Similarly, Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, until, **وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ** And whosoever of you does that, then indeed he has gone astray from the straight path. (60:1)

Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ لِلَّهِ عَلَيْكُمْ سُلْطَاناً مُّبِيناً

O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves! (4:144)

and,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَـرَى أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ

O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them. (5:51)

Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the **Muhajirin**, **Ansar** and **Bedouins**,

وَالَّذينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الاٌّرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be **Fitnah** and oppression on the earth, and a great mischief and corruption. (8:73)

Allah said next,

... إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً ...

unless you indeed fear a danger from them,

meaning, except those believers who in some areas or times fear for their safety from the disbelievers.

In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly.

For instance, Al-Bukhari recorded that Abu Ad-Darda' said,

"We smile in the face of some people although our hearts curse them.''

Al-Bukhari said that Al-Hasan said,

> "The **Tuqyah** is allowed until the Day of Resurrection.''

Allah said,

... وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ ...

And Allah warns you against Himself.

> meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends.

... وَإِلَى اللّهِ الْمَصِيرُ (٢٨)

And to Allah is the final return.

> meaning, the return is to Him and He will reward or punish each person according to their deeds.

قُلْ إِن تُخْفُواْ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

3:29 Say: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth.

وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And Allah is able to do all things.''

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

3:30 On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.

وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ وَاللّهُ رَءُوفُ بِالْعِبَادِ

And Allah warns you against Himself and Allah is full of kindness with the servants.

Allah Knows What the Hearts Conceal

Allah says;

قُلْ إِن تُخْفُواْ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

Say: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth.

Allah tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation.

Indeed,

... وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

And Allah is able to do all things.

and His ability encompasses everything.

This **Ayah** alerts Allah's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account.

This is why Allah said afterwards,

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ...

On the Day when every person will be confronted with all the good he has done,

meaning, on the Day of Resurrection, Allah brings the good and evil deeds before the servant, just as He said,

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

On that Day man will be informed of what he sent forward, and what he left behind. (75:13)

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

يلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

"Would that between me and you were the distance of the two easts - a horrible companion (indeed)! (43:38)

... وَمَا عَمِلَتْ مِن سُوَءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ...

and all the evil he has done, he will wish that there were a great distance between him and his evil.

Allah then said, while threatening and warning,

... وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ ...

And Allah warns you against Himself,

meaning, He warns you against His punishment.

Allah then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

... وَاللّهُ رَؤُوفُ بِالْعِبَادِ (٣٠)

And Allah is full of kindness with the servants.

Al-Hasan Al-Basri said,

> "Allah is so kind with them that He warns them against Himself.'' Others commented, "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger.''

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

3:31 Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.''

قُلْ أَطِيعُواْ اللَّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ فَإِنَّ اللَّهَ لاَ يُحِبُّ الْكَـفِرِينَ

3:32 Say: "Obey Allah and the Messenger.'' But if they turn away, then Allah does not like the disbelievers.

Allah's Love is Attained by Following the Messenger

Allah says;

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ ...

Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you,

This honorable **Ayah** judges against those who claim to love Allah, yet do not follow the way of Muhammad. Such people are not true in their claim until they follow the **Shariah** (Law) of Muhammad and his religion in all his statements, actions and conditions.

It is recorded in the **Sahih** that the Messenger of Allah said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدّ

Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.

This is why Allah said here,

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ ...

Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...,''

meaning, what you will earn is much more than what you sought in loving Him, for Allah will love you.

Al-Hasan Al-Basri and several scholars among the **Salaf** commented,

"Some people claimed that they love Allah. So Allah tested them with this **Ayah**; قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ (Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...'').''

Allah then said,

... وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ (٣١)

"And forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.''

meaning, by your following the Messenger, you will earn all this with the blessing of his mission.

Allah next commands everyone,

قُلْ أَطِيعُواْ اللّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ ...

Say: "Obey Allah and the Messenger.'' But if they turn away,

by defying the Prophet,

... فَإِنَّ اللّهَ لاَ يُحِبُّ الْكَافِرِينَ (٣٢)

then Allah does not like the disbelievers.

thus, testifying that defiance of the Messenger's way constitutes **Kufr**.

Indeed, Allah does not like whoever does this, even if he claims that he loves Allah and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger from Allah to the two creations: mankind and the Jinn.

This is the Prophet who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. Allah willing, we will mention this fact when we explain the **Ayah**, **وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ** (And (remember) when Allah took the Covenant of the Prophets). (3:81)

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَءَالَ إِبْرَهِيمَ وَءَالَ عِمْرَنَ عَلَى الْعَـلَمِينَ

3:33 Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of `Imran above the nations.

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

3:34 Offspring, one of the other, and Allah is All-Hearer, All-Knower.

The Chosen Ones Among the People of the Earth

Allah says;

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣)

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٣٤)

Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of Imran above the nations. Offspring, one of the other, and Allah is All-Hearer, All-Knower.

Allah states that He has chosen these households over the people of the earth.

For instance, Allah chose Adam, created him with His Hand and blew life into him. Allah commanded the angels to prostrate before Adam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom.

Allah chose Nuh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allah in worship. Allah avenged the way Nuh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nuh supplicated against them. So Allah caused them to drown, and none among them was saved, except those who followed the religion that Allah sent to Nuh.

Allah also chose the household of Ibrahim, including the master of all mankind, and the Final Prophet, Muhammad, peace be upon him.

Allah also chose the household of Imran, the father of Maryam bint Imran, the mother of `Isa, peace be upon them. So `Isa is from the offspring of Ibrahim, as we will mention in the Tafsir of Surah **Al-An`am**, Allah willing, and our trust is in Him.

إِذْ قَالَتِ امْرَأَتُ عِمْرَنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

3:35 (Remember) when the wife of `Imran said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.''

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَى

3:36 Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child,

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

- and Allah knew better what she bore, -

وَلَيْسَ الذَّكَرُ كَالاٍّنثَى وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وِإِنِّى أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَـنِ الرَّجِيمِ

"And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shaytan, the outcast.''

The Story of Maryam's Birth

Allah tells;

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ ...

(Remember) when the wife of Imran said:

The wife of Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh.

Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving **Bayt Al-Maqdis** (the **Masjid** in Jerusalem), when she became aware that she was pregnant.

She said,

... رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (٣٥)

O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.

> meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَى وَاللّهُ أَعْلَمُ بِمَا وَضَعَتْ ...

Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child, - and Allah knew better what she bore.

... وَلَيْسَ الذَّكَرُ كَالأُنثَى ...

And the male is not like the female,

> in strength and the commitment to worship Allah and serve the **Masjid** in Jerusalem.

... وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ...

And I have named her Maryam,

> thus, testifying to the fact that it is allowed to give a name to the newly born the day it is born,

as is apparent from the **Ayah**, which is also a part of the law of those who were before us.

Further, the **Sunnah** of the Messenger of Allah mentioned that the Prophet said,

وُلِدَ لِيَ اللَّيْلَةَ وَلَدٌ، سَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيم

This night, a son was born for me and I called him by my father's name, Ibrahim.

Al-Bukhari and Muslim collected this **Hadith**.

They also recorded that;

Anas bin Malik brought his newborn brother to the Messenger of Allah who chewed a piece of date and put it in the child's mouth and called him Abdullah.

Other new born infants were also given names on the day they were born.

Qatadah narrated that Al-Hasan Al-Basri said, that Samurah bin Jundub said that the Messenger of Allah said,

كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ، يُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَمَّى وَيُحْلَقُ رَأْسُه

Every new born boy held in security by his **Aqiqah**, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.

This **Hadith** was collected by Ahmad and the collectors of the **Sunan**, and was graded **Sahih** by At-Tirmidhi.

We should mention that another narration for this **Hadith** contained the wording, "and blood is offered on his behalf,'' which is more famous and established than the former narration, and Allah knows best.

Allah's statement that Maryam's mother said,

... وإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦)

"...And I seek refuge with You for her and for her offspring from **Shaytan**, the outcast.''

means, that she sought refuge with Allah from the evil of **Shaytan**, for her and her offspring, i.e., `Isa, peace be upon him.

Allah accepted her supplication, for Abdur-Razzaq recorded that Abu Hurayrah said that the Messenger of Allah said,

مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّهِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا

Every newly born baby is touched by **Shaytan** when it is born, and the baby starts crying because of this touch, except Maryam and her son.

Abu Hurayrah then said,

"Read if you will, **وإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ** (And I seek refuge with You for her and for her offspring from Shaytan, the outcast).''

The Two **Sahihs** recorded this **Hadith**.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

3:37 So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya.

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا

Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance.

قَالَ يمَرْيَمُ أَنَّى لَكِ هَـذَا

He said: "O Maryam! From where have you gotten this?''

قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

She said, "This is from Allah.''

إنَّ اللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ

Verily, Allah provides sustenance to whom He wills, without limit.

Maryam Grows Up; Her Honor is with Allah

Allah tells;

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ...

So her Lord (Allah) accepted her with goodly acceptance.

Allah states that He has accepted Maryam as a result of her mother's vow and that,

... وَأَنبَتَهَا نَبَاتًا حَسَنًا ...

He made her grow in a good manner,

meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

... وَكَفَّلَهَا زَكَرِيَّا ...

And put her under the care of Zakariyya,

> meaning, Allah made Zakariyya her sponsor.

Allah made Zakariyya Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Ishaq and Ibn Jarir stated, or her brother-in-law, as mentioned in the **Sahih**,

فَإِذَا بِيَحْيَى وَعِيسى، وَهُمَا ابْنَا الْخَالَة

> I saw John and `Isa, who are maternal cousins.

We should state that in general terms, what Ibn Ishaq said is plausible, and in this case, Maryam was under the care of her maternal aunt.

The Two **Sahihs** recorded that;

> the Messenger of Allah decided that Amarah, the daughter of Hamzah, be raised by her maternal aunt, the wife of Jafar bin Abi Talib, saying,
>
> الْخَالَةُ بِمَنْزِلَةِ الْأُم
>
> The maternal aunt is just like the mother.

Allah then emphasizes Maryam's honor and virtue at the place of worship she attended,

... كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقاً ...

Every time he entered the **Mihrab** to (visit) her, he found her supplied with sustenance.

Mujahid, Ikrimah, Sa`id bin Jubayr, Abu Ash-Sha`tha, Ibrahim An-Nakhai, Ad-Dahhak, Qatadah, Ar-Rabi bin Anas, Atiyah Al-Awfi and As-Suddi said,

> "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer.''

When Zakariyya would see this;

... قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَـذَا ...

He said: "O Maryam! From where have you gotten this!''

meaning, where did you get these fruits from!

... قَالَتْ هُوَ مِنْ عِندِ اللّهِ ...

She said, "This is from Allah.''

... إنَّ اللّهَ يَرْزُقُ مَن يَشَاء بِغَيْرِ حِسَابٍ (٣٧)

Verily, Allah provides sustenance to whom He wills, without limit.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِى مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَآءِ

3:38 At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.''

فَنَادَتْهُ الْمَلَـئِكَةُ وَهُوَ قَائِمٌ يُصَلِّى فِى الْمِحْرَابِ

3:39 Then the angels called him, while he was standing in prayer in the Mihrab, (saying):

أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَـى مُصَدِّقاً بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّـلِحِينَ

"Allah gives you glad tidings of Yahya, believing in the Word from Allah, and Sayyidan, and Hasuran, a Prophet, from among the righteous.''

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَـمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِى عَاقِرٌ

3:40 He said: "O my Lord! How can I have a son when I am very old, and my wife is barren!''

قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَآءُ

(He) said: "Thus Allah does what He wills.''

قَالَ رَبِّ اجْعَل لِّى ءَايَةً

3:41 He said: "O my Lord! Make a sign for me.''

قَالَ ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلَـثَةَ أَيَّامٍ إِلاَّ رَمْزًا وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِىِّ وَالإِبْكَـرِ

(Allah) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.''

The Supplication of Zakariyya, and the Good News of Yahya's Birth

Allah tells;

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ ...

At that time Zakariyya invoked his Lord, saying:

When Zakariyya saw that Allah provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own.

By then, Zakariyya had become an old man, his bones feeble and his head full of gray hair. His

wife was an old women who was barren. Yet, he still supplicated to Allah and called Him in secret,

... رَبِّ هَبْ لِي مِن لَّدُنْكَ ...

O my Lord! Grant me from **Ladunka**, (from You),

... ذُرِّيَّةً طَيِّبَةً ...

A good offspring,

meaning, a righteous offspring,

... إِنَّكَ سَمِيعُ الدُّعَاء (٣٨)

You are indeed the All-Hearer of invocation.

Allah said,

فَنَادَتْهُ الْمَلآئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ ...

Then the angels called him, while he was standing in prayer in the **Mihrab**,

meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship.

Allah told us about the good news that the angels delivered to Zakariyya,

... أَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيَـى ...

Allah gives you glad tidings of Yahya,

of a child from your offspring, his name is Yahya.

Qatadah and other scholars said that;

he was called Yahya (literally, `he lives') because Allah filled his life with faith.

Allah said next,

... مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّهِ ...

believing in the Word from Allah.

Al-Awfi reported that Ibn Abbas said, and also Al-Hasan, Qatadah, Ikrimah, Mujahid, Abu Ash-Sha`tha, As-Suddi, Ar-Rabi bin Anas, Ad-Dahhak, and several others said that the **Ayah**, مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّهِ (believing in the Word from Allah) means,

> "Believing in `Isa, son of Maryam.''

... وَسَيِّدًا ...

And **Sayyidan**,

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and Sa`id bin Jubayr said that;

> **Sayyidan**, means, a wise man.

Ibn Abbas, Ath-Thawri and Ad-Dahhak said that;

> **Sayyidan** means, "The noble, wise and pious man.''

Sa`id bin Al-Musayyib said that Sayyid is the scholar and Faqih. `Atiyah said that Sayyid is the man noble in behavior and piety. `Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujahid said that Sayyidan means, honored by Allah.

Allah's statement,

... وَحَصُورًا ...

And **Hasuran**, (chaste),

> does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations.
>
> This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyya said in his supplication for the benefit of Yahya, هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً (Grant me from You, a good offspring), meaning, grant me a son who will have offspring, and Allah knows best.

Allah's statement,

... وَنَبِيًّا مِّنَ الصَّالِحِينَ (٣٩)

A Prophet, from among the righteous.

delivers more good news of sending Yahya as Prophet after the good news that he will be born. This good news was even better than the news of Yahya's birth.

In a similar statement, Allah said to the mother of Musa,

إِنَّا رَآدُّوهُ إِلَيْكِ وَجَـعِلُوهُ مِنَ الْمُرْسَلِينَ

Verily, We shall bring him back to you, and shall make him one of the Messengers. (28:7)

When Zakariyya heard the good news, he started contemplating about having children at his age.

Allah said,

قَالَ رَبِّ أَنَّىَ يَكُونُ لِي غُلاَمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ...

"O my Lord! How can I have a son when I am very old, and my wife is barren!''

... قَالَ ...

(He) said...,

meaning the angel said,

... كَذَلِكَ اللّهُ يَفْعَلُ مَا يَشَاء (٤٠)

"Thus Allah does what He wills.''

meaning, this is Allah's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

قَالَ رَبِّ اجْعَل لِّيَ آيَةً ...

He said: "O my Lord! Make a sign for me.''

meaning make a sign that alerts me that the child will come.

... قَالَ آيَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاثَةَ أَيَّامٍ إِلاَّ رَمْزًا ...

(Allah) said: "Your sign is that you shall not speak to the people for three days except by signals.''

meaning, you will not be able to speak except with signals, although you are not mute.

In another **Ayah**, Allah said,

ثَلَـثَ لَيَالٍ سَوِيّاً

For three nights, though having no bodily defect. (19:10)

Allah then commanded Zakariyya to supplicate, thank and praise Him often in that condition,

... وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالإِبْكَارِ (٤١)

And remember your Lord much and glorify (Him) in the afternoon and in the morning.

We will elaborate more on this subject in the beginning of Surah **Maryam**, Allah willing.

وَإِذْ قَالَتِ الْمَلَـئِكَةُ يمَرْيَمُ إِنَّ اللَّهَ اصْطَفَـكِ وَطَهَّرَكِ وَاصْطَفَـكِ عَلَى نِسَآءِ الْعَـلَمِينَ

3:42 And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations.''

يمَرْيَمُ اقْنُتِى لِرَبِّكِ وَاسْجُدِى وَارْكَعِى مَعَ الرَكِعِينَ

3:43 "O Maryam! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Raki`in.''

ذَلِكَ مِنْ أَنبَآءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

3:44 This is a part of the news of the Ghayb (Unseen) which We reveal to you.

وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُون أَقْلَـمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.

The Virtue of Maryam Over the Women of Her Time

Allah tells;

وَإِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاء الْعَالَمِينَ (٤٢)

And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations.''

Allah states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction.

Allah also chose her because of her virtue over the women of the world.

At-Tirmidhi recorded that Ali bin Abi Talib said,

"I heard the Messenger of Allah say,

خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِد

The best woman (in her time) was Maryam, daughter of Imran, and the best woman (of the

Prophet's time) is Khadijah (his wife), daughter of Khuwaylid.''

The Two **Sahihs** recorded this **Hadith**.

Ibn Jarir recorded that Abu Musa Al-Ashari said that the Messenger of Allah said,

كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةُ فِرْعَوْن

Many men achieved perfection, but among women, only Maryam the daughter of Imran and Asiah, the wife of Fir`awn, achieved perfection.

The Six -- with the exception of Abu Dawud - recorded it.

Al-Bukhari's wording for it reads,

كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ،

وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلى سَائِرِ الطَّعَام

Many men reached the level of perfection, but no woman reached such a level except Asiah, the wife of Fir`awn, and Maryam, the daughter of Imran.

The superiority of Aishah (his wife) to other women, is like the superiority of **Tharid** (meat and bread dish) to other meals.

We mentioned the various chains of narration and wordings for this **Hadith** in the story of `Isa, son of Maryam, in our book, Al-Bidayah wan-Nihayah, all the thanks are due to Allah.

Allah states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allah had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allah demonstrated His might by creating a son inside her without male intervention.

Allah said,

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ (٤٣)

"O Maryam! Submit yourself with obedience (**Aqnuti**) and prostrate yourself, and bow down along with **Ar-Raki`in**.''

As for **Qunut** (**Aqnuti** in the **Ayah**),

it means to submit with humbleness.

In another **Ayah**, Allah said,

بَل لَّهُ مَا فِي السَّمَـوَتِ وَالاٌّرْضِ كُلٌّ لَّهُ قَـنِتُونَ

Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (**Qanitun**) to Him. (2:116)

Allah next said to His Messenger after He mentioned Maryam's story,

ذَلِكَ مِنْ أَنبَاء الْغَيْبِ نُوحِيهِ إِلَيكَ ...

This is a part of the news of the **Ghayb** which We reveal.

"and narrate to you (O Muhammad),''

... وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُون أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (٤٤)

You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.

meaning, "You were not present, O Muhammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allah disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed.''

Ibn Jarir recorded that Ikrimah said,

> "Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Musa. They were responsible for taking care of **Bayt Al-Maqdis** (the **Masjid**) at that time, just as there were those who took care of the **Ka`bah**.
>
> Maryam's mother said to them, `Take this child whom I vowed (to serve the **Masjid**), I have set her free, since she is my daughter, for no menstruating woman should enter the **Masjid**, and I shall not take her back home.'
>
> They said, `She is the daughter of our Imam,' as Imran used to lead them in prayer, `who took care of our sacrificial rituals.'
>
> Zakariyya said, `Give her to me, for her maternal aunt is my wife.'
>
> They said, `Our hearts cannot bear that you take her, for she is the daughter of our Imam.' So they conducted a lottery with the pens with which they wrote the **Tawrah**, and Zakariyya won the lottery and took Maryam into his care.'"

Ikrimah, As-Suddi, Qatadah, Ar-Rabi bin Anas, and several others said that;

> the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam.
>
> When they threw their pens into the river, the water took all the pens under, except Zakariyya's pen, which remained afloat in its place.
>
> Zakariyya was also their master, chief, scholar, Imam and Prophet, may Allah's peace and blessings be on him and the rest of the Prophets.

إِذْ قَالَتِ الْمَلَـئِكَةُ يمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالاٌّخِرَةِ وَمِنَ الْمُقَرَّبِينَ

3:45 (Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him, his name will be Al-Masih, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allah.''

وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلاً وَمِنَ الصَّـلِحِينَ

3:46 "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous.''

قَالَتْ رَبِّ أَنَّى يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ

3:47 She said: "O my Lord! How shall I have a son when no man has touched me.''

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَآءُ

He said: "So (it will be) for Allah creates what He wills.

إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

When He has decreed something, He says to it only: `Be! - and it is.''

Delivering the Good News to Maryam of `Isa's Birth

This **Ayah** contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future.

Allah said,

إِذْ قَالَتِ الْمَلآئِكَةُ يَا مَرْيَمُ إِنَّ اللّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ...

(Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him,

a son who will come into existence with a word from Allah, `Be', and he was.

According to the majority of the scholars, this is the meaning of Allah's statement (about Yahya) مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّهِ (Believing in the Word from Allah), (3:39).

... اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ...

His name will be **Al-Masih**, `Isa, the son of Maryam,

and he will be known by this name in this life, especially by the believers.

`Isa was called "**Al-Masih**'' (the Messiah) because when he touched (Mash) those afflicted with an illness, they would be healed by Allah's leave.

Allah's statement, عِيسَى ابْنُ مَرْيَمَ (`Isa, the son of Maryam),

relates `Isa to his mother, because he did not have a father.

... وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (٤٥)

Held in honor in this world and in the Hereafter, and will be one of those who are near to Allah.

meaning, he will be a leader and honored by Allah in this life, because of the Law that Allah will reveal to him, sending down the Scripture to him, along with the other bounties that Allah will grant him with.

`Isa will be honored in the Hereafter and will intercede with Allah, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allah, peace be upon them all.

`Isa Spoke When He was Still in the Cradle

Allah said,

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً ...

He will speak to the people, in the cradle and in manhood,

calling to the worship of Allah Alone without partners, while still in the cradle, as a miracle from Allah, and when he is a man, by Allah's revelation to him.

Muhammad bin Ishaq recorded that Abu Hurayrah said that the Messenger of Allah said,

مَا تَكَلَّمَ مَوْلُودٌ فِي صِغَرِهِ إِلَّا عِيسَى وَصَاحِبُ جُرَيْج

No infant spoke in the cradle except `Isa and the companion of Jurayj.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَبِيٌّ كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَبِيٌّ آخَر

No infant spoke in the cradle except three, `Isa, the boy during the time of Jurayj, and another boy.

... وَمِنَ الصَّالِحِينَ (٤٦)

And he will be one of the righteous.

in his statements and actions, for he will possess, pure knowledge and righteous works.

`Isa was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allah, she said;

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ...

"O my Lord! How shall I have a son when no man has touched me.''

Mary said, "How can I have a son while I did not marry, nor intend to marry, nor am I an indecent woman, may Allah forbid''

The angel conveyed to Maryam, Allah's answer,

... قَالَ كَذَلِكِ اللّهُ يَخْلُقُ مَا يَشَاء ...

He said: "So (it will be) for Allah creates what He wills.

He is Mighty in power and nothing escapes His ability.

Allah used the word `create' here instead of the word `does' as in the tale about Zakariyya (3:40), to eradicate any evil thought concerning `Isa.

Allah next emphasized this fact when He said,

... إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (٤٧)

When He has decreed something, He says to it only: "Be! - and it is.

meaning, what Allah wills, comes into existence instantly and without delay.

In another **Ayah**, Allah said,

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50),

meaning, "We only issue the command once, and it comes into existence instantly, as fast as, and faster than, a blink of the eye.''

وَيُعَلِّمُهُ الْكِتَـبَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ

3:48 And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.

وَرَسُولاً إِلَى بَنِى إِسْرَءِيلَ

3:49 And will make him a Messenger to the Children of Israel (saying):

أَنِّى قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِى أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِىءُ الأَكْمَهَ والأَبْرَصَ وَأُحْىِ الْمَوْتَى بِإِذْنِ اللَّهِ

"I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave; and I heal the blind, and the leper, and I bring the dead to life by Allah's leave.

وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ

And I inform you of what you eat, and what you store in your houses.

إِنَّ فِي ذَلِكَ لأَيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

Surely, therein is a sign for you, if you believe.''

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِأَيَةٍ مِّن رَّبِّكُمْ فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

3:50 "(And I have come) confirming that which was before me of the Tawrah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwa of Allah and obey me.''

إِنَّ اللَّهَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ هَـذَا صِرَطٌ مُّسْتَقِيمٌ

3:51 "Truly, Allah is my Lord and your Lord, so worship Him (Alone). This is the straight path.''

The Description of `Isa and the Miracles He Performed

Allah tells;

وَيُعَلِّمُهُ ...

And He will teach him,

Allah states that the good news brought to Maryam about `Isa was even better because Allah would teach him,

... الْكِتَابَ وَالْحِكْمَةَ ...

the Book and **Al-Hikmah**.

It appears that the `Book' the **Ayah** mentioned here refers to writing. We explained the meaning of **Al-Hikmah** in the Tafsir of Surah **Al-Baqarah**.

... وَالتَّوْرَاةَ وَالإِنجِيلَ (٤٨)

the **Tawrah** and the **Injil**.

The **Tawrah** is the Book that Allah sent down to Musa, son of Imran, while the **Injil** is what Allah sent down to `Isa, son of Maryam, peace be upon them, and `Isa memorized both Books.

Allah's statement,

وَرَسُولاً إِلَى بَنِي إِسْرَائِيلَ ...

And will make him a Messenger to the Children of Israel,

means, that Allah will send `Isa as a Messenger to the Children of Israel, proclaiming to them,

... أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللّهِ ...

I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave.

> These are the miracles that `Isa performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allah's leave. Allah made this a miracle for `Isa to testify that He had sent him.

... وَأُبْرِىءُ الأكْمَهَ ...

And I heal him who is **Akmah**,

> meaning, `a person who was born blind,' which perfects this miracle and makes the challenge more daring.

... والأَبْرَصَ ...

And the leper,

> which is a known disease.

... وَأُحْيِـي الْمَوْتَى بِإِذْنِ اللّهِ ...

And I bring the dead to life by Allah's leave.

Many scholars stated that Allah sent every Prophet with a miracle suitable to his time.

For instance, in the time of Musa, magic was the trade of the time, and magicians held a high position. So Allah sent Musa with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Musa's miracle came from the Almighty, Most Great, they embraced Islam and became pious believers.

As for `Isa, he was sent during a time when medicine and knowledge in physics were advancing. `Isa brought them the types of miracles that could not be performed, except by one sent by Allah. How can any physician

bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave!

Muhammad was sent during the time of eloquent people and proficient poets. He brought them a Book from Allah; if mankind and the Jinn tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective cooperation. This is because the Qur'an is the Word of Allah and is nothing like that of the creatures.

`Isa's statement,

... وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ...

And I inform you of what you eat, and what you store in your houses,

> means, I tell you about what one of you has just eaten and what he is keeping in his house for tomorrow.

... إِنَّ فِي ذَلِكَ ...

Surely, therein,

> all these miracles.

... لآيَةً لَّكُمْ ...

is a sign for you,

> testifying to the truth of what I was sent to you with.

... إِن كُنتُم مُّؤْمِنِينَ (٤٩)

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ ...

If you believe. And I have come confirming that which was before me of the **Tawrah**,

> affirming the **Tawrah** and upholding it,

... وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ...

and to make lawful to you part of what was forbidden to you.

This part of the **Ayah** indicates that `Isa abrogated some of the Laws of the **Tawrah** and informed the Jews of the truth regarding some issues that they used to dispute about.

In another **Ayah**;

وَلأُبَيِّنَ لَكُم بَعْضَ الَّذِى تَخْتَلِفُونَ فِيهِ

And in order to make clear to you some of the (points) in which you differ. (43;63)

`Isa said next,

... وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ ...

And I have come to you with a proof from your Lord.

"Containing affirmation and evidence to the truth of what I am conveying to you.''

... فَاتَّقُواْ اللّهَ وَأَطِيعُونِ (٥٠)

إِنَّ اللّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ...

So have **Taqwa** of Allah and obey me. Truly, Allah is my Lord and your Lord, so worship Him (Alone).

for I and you are equal in our servitude, submission and humbleness to Him.

... هَـذَا صِرَاطٌ مُّسْتَقِيمٌ (٥١)

This is the straight path.

فَلَمَّآ أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنصَارِى إِلَى اللَّهِ

3:52 Then when `Isa came to know of their disbelief, he said: "Who will be my helpers in Allah's cause!''

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.''

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّـهِدِينَ

3:53 "Our Lord! We believe in what You have sent down, and we follow the Messenger (`Isa); so write us down among those who bear witness.''

وَمَكَرُواْ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

3:54 And they (disbelievers) plotted and Allah planned too. And Allah is the Best of those who plot.

The Disciples Give Their Support to `Isa

Allah said,

فَلَمَّا أَحَسَّ عِيسَى ...

Then when `Isa came to know,

meaning, `Isa felt that they were adamant in disbelief and continuing in misguidance.

... مِنْهُمُ الْكُفْرَ قَالَ ...

of their disbelief, he said:

He said to them.

... مَنْ أَنصَارِي إِلَى اللَّهِ ...

Who will be my helper in Allah's cause.

Mujahid commented,

> "Meaning, who would follow me to Allah.''

However, it appears that `Isa was asking,

> "Who would help me convey the Message of Allah!''

The Prophet said during the **Hajj** season, before the **Hijrah**,

> مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي

> Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.

> until he found the **Ansar**. The **Ansar** helped the Prophet and gave him refuge. He later migrated to them, they comforted the Prophet and protected him from all his enemies, may Allah be pleased with them all.

This is similar to what happened with `Isa, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allah said about them;

... قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللّهِ آمَنَّا بِاللّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (٥٢)

رَبَّنَا آمَنَّا بِمَا أَنزَلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (٥٣)

Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.

Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness.''

> **Hawari** in Arabic - means `support'.

The Two **Sahihs** recorded that;

> when the Prophet encouraged the people to fight during the battle of **Al-Ahzab**, Az-Zubayr came forward, and again, when the Prophet asked for fighters a second time. The Prophet said,
>
> إِنَّ لِكُلِّ نَبِيَ حَوَارِيًّا، وَحَوَارِيِّي الزُّبَيْرْ
>
> Every Prophet has a **Hawari**, and Az-Zubayr is my Hawari.

Ibn Abi Hatim recorded that Ibn Abbas said about, **فَاكْتُبْنَا مَعَ الشَّاهِدِينَ** (so write us down among those who bear witness),

> "Meaning among the Ummah of Muhammad.''
>
> This **Hadith** has a good chain of narration.

The Jews Plot to Kill `Isa

Allah tells;

وَمَكَرُواْ وَمَكَرَ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ (٥٤)

And they plotted, and Allah planned too. And Allah is the Best of those who plot.

> Allah states that the Children of Israel tried to kill `Isa by conspiring to defame him and crucify him.

They complained about him to the king who was a disbeliever. They claimed that `Isa was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about `Isa, which they will carry on their necks, including accusing him of being an illegitimate son.

The king became furious and sent his men to capture `Isa to torture and crucify him. When they surrounded `Isa's home and he thought that they would surely capture him, Allah saved him from them, raising him up from the house to heaven.

Allah put the image of `Isa on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was `Isa. They captured that man, humiliated and crucified him. They also placed thorns on his head.

However, Allah deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal.

Allah made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allah said, وَمَكَرُواْ وَمَكَرَ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ (And they plotted, and Allah planned too. And Allah is the Best of those who plot).

إِذْ قَالَ اللَّهُ يعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَـمَةِ

3:55 And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself and purify (save) you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection.

ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Then you will return to Me and I will judge between you in the matters in which you used to dispute.''

فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَاباً شَدِيداً فِي الدُّنْيَا وَالاٌّخِرَةِ وَمَا لَهُمْ مِّن نَّـصِرِينَ

3:56 "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers.''

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّـلِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ

3:57 And as for those who believe and do righteous good deeds, Allah will pay them their reward in full.

وَاللَّهُ لاَ يُحِبُّ الظَّـلِمِينَ

And Allah does not like the wrongdoers.

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَـتِ وَالذِّكْرِ الْحَكِيمِ

3:58 This is what We recite to you of the verses and the Wise Reminder.

Meaning of "Take You"

Allah tells,

إِذْ قَالَ اللّهُ يَا عِيسَى ...

And (remember) when Allah said: "O `Isa!

... إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ...

I will take you and raise you to Myself,

while you are asleep.

Allah said in a similar **Ayat**,

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ

It is He Who takes your souls by night (when you are asleep). (6:60)

اللَّهُ يَتَوَفَّى الأَنفُسَ حِينَ مَوْتِـهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِـهَا

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. (39:42)

The Messenger of Allah used to recite the following words when he would awaken;

الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُور

All the thanks are due to Allah Who brought us back to life after He had caused us to die (sleep), and the Return is to Him.

Allah said,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And because of their saying, "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah,'' but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.

But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.

And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them. (4:156-159)

`His death' refers to `Isa, and the **Ayah** means that;

the People of the Book will believe in `Isa, before `Isa dies. This will occur when `Isa comes back to this world before the Day of Resurrection, as we will explain.

By that time, all the People of the Book will believe in `Isa, for he will annul the **Jizyah** and he will only accept Islam from people.

Ibn Abi Hatim recorded that Al-Hasan said that Allah's statement, إِنِّي مُتَوَفِّيكَ (I will take you),

> is in reference to sleep, for Allah raised `Isa while he was asleep.

Altering the Religion of `Isa

Allah said,

... وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ ...

And purify (save) you from those who disbelieve,

> by raising you to heaven,

... وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ...

And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection.

This is what happened. When Allah raised `Isa to heaven, his followers divided into sects and groups.

- Some of them believed in what Allah sent `Isa as, a servant of Allah, His Messenger, and the son of His female-servant.
- However, some of them went to the extreme over `Isa, believing that he was the son of Allah.
- Some of them said that `Isa was Allah Himself, while others said that he was one of a Trinity.

Allah mentioned these false creeds in the Qur'an and refuted them.

The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity.

Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of `Isa

by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that `Isa established to the east, built churches for `Isa, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of `Isa became the religion of Constantine, who built more then twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul).

Throughout this time, the Christians had the upper hand and dominated the Jews. Allah aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allah's curse descend on them.

When Allah sent Muhammad, those who believed in him also believed in Allah, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet, the Final Messenger and the master of all mankind, who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion.

Furthermore, Allah abrogated all the laws that were sent down to the Prophets with the Law. He sent Muhammad with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muhammad's religion shall always be dominant and victorious over all other religions. This is why Allah allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth.

Furthermore, all countries submitted to them; they demolished **Kisra** (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allah's sake. All this occurred just as their

Prophet told them it would, when he conveyed Allah's statement,

وَعَدَ اللَّهُ الَّذِينَ ءامَنُواْ مِنْكُمْ وَعَمِلُواْ الصَّـلِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِى الاٌّرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِى لاَ يُشْرِكُونَ بِى شَيْئاً

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me. (24:55)

Therefore, Muslims are the true believers in `Isa.

The Muslims then acquired Ash-Sham from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muhammad, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future, and seize its treasures.

Threatening the Disbelievers with Torment in This Life and the Hereafter

Allah said,

... وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (٥٥)

فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ (٥٦)

And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will

return to Me and I will judge between you in the matters in which you used to dispute.

As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.

This is what Allah did to the Jews who disbelieved in `Isa and the Christians who went to the extreme over him.

Allah tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

وَمَا لَهُم مِّنَ اللّهِ مِن وَاقٍ

> And they have no **Waq** (defender or protector) against Allah. (13:34)

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ...

And as for those who believe and do righteous good deeds, Allah will pay them their reward in full.

> in this life, with victory and domination, and in the Hereafter, with Paradise and high grades.

... وَاللّهُ لاَ يُحِبُّ الظَّالِمِينَ (٥٧)

And Allah does not like the wrongdoers.

Allah then said,

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَاتِ وَالذِّكْرِ الْحَكِيمِ (٥٨)

This is what We recite to you of the verses and the Wise Reminder.

> meaning, "What We narrated to you, O Muhammad, regarding `Isa, his birth and his life, is what Allah conveyed and revealed to you, sent down from the **Al-Lawh Al-Mahfuz** (The Preserved Tablet). So there is no doubt in it.

Similarly, Allah said in Surah **Maryam**;

ذلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِى فِيهِ يَمْتُرُونَ

مَا كَانَ للَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَـنَهُ إِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

Such is `Isa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!'' and it is. (19:34-35)

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

3:59 Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be!'' and he was.

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُنْ مِّن الْمُمْتَرِينَ

3:60 (This is) the truth from your Lord, so be not of those who doubt.

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتُ اللَّهِ عَلَى الْكَـذِبِينَ

3:61 Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allah's curse upon the liars.''

إِنَّ هَـذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَـهٍ إِلاَّ اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

3:62 Verily, this is the true narrative, and there is no god except Allah. And indeed, Allah is the Almighty, the All-Wise.

فَإِن تَوَلَّوْاْ فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

3:63 And if they turn away, then surely, Allah is All-Aware of those who do mischief.

The Similarities Between the Creation of Adam and the Creation of `Isa

Allah said,

إِنَّ مَثَلَ عِيسَى عِندَ اللّهِ ...

Verily, the likeness of `Isa before Allah,

regarding Allah's ability, since He created him without a father.

... كَمَثَلِ آدَمَ ...

is the likeness of Adam,

for Allah created Adam without a father or a mother.

Rather,

... خَلَقَهُ مِن تُرَابٍ ثِمَّ قَالَ لَهُ كُن فَيَكُونُ (٥٩)

He created him from dust, then (He) said to him: "Be!'' and he was.

Therefore, He Who created Adam without a father or a mother is able to create `Isa, as well, without a father. If the claim is made that `Isa is Allah's son because he was

created without a father, then the same claim befits Adam even more. However, since such a claim regarding Adam is obviously false, then making the same claim about `Isa is even more false.

Furthermore, by mentioning these facts, Allah emphasizes His ability, by creating Adam without a male or female, Hawwa from a male without a female, and `Isa from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allah said in Surah **Maryam**, وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ (And We made him a sign for mankind), (19: 21).

Allah said in this **Ayah**,

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُن مِّن الْمُمْتَرِينَ (٦٠)

(This is) the truth from your Lord, so be not of those who doubt.

meaning, this is the only true story about `Isa, and what is beyond truth save falsehood.

The Challenge to the Mubahalah

Allah next commands His Messenger to call those who defy the truth, regarding `Isa, to the **Mubahalah** (the curse).

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ...

Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves''

for the **Mubahalah**,

... ثُمَّ نَبْتَهِلْ ...

then we pray, (supplicate),

... فَنَجْعَل لَّعْنَةَ اللّهِ عَلَى الْكَاذِبِينَ (٦١)

and we invoke Allah's curse upon the liars,

among the two of us.

The reason for the call to **Mubahalah** and the revelation of the **Ayat** from the beginning of this **Surah** until here, is that;

> a delegation from the Christians of Najran (in Yemen) came to Al-Madinah to argue about `Isa, claiming that he was divine and the son of Allah.
>
> Allah sent down the beginning of this Surah until here, to refute their claims, as Imam Muhammad bin Ishaq bin Yasar and other scholars stated.

Muhammad bin Ishaq bin Yasar said in his famous **Sirah**,

> "The delegation of Christians from Najran came to the Messenger of Allah. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make decisions.
>
> These men were;
>
> - Al-Aqib, also known as Abdul-Masih,
> - As-Sayyid, also known as Al-Ayham,
> - Abu Harithah bin Alqamah, of (the family of) Bakr bin Wa`il and
> - Uways bin Al-Harith.
>
> They also included,
>
> - Zayd,
> - Qays,
> - Yazid,
> - Nabih,
> - Khuwaylid,
> - `Amr,
> - Khalid, A
> - bdullah and
> - Yuhannas.
>
> Three of these men were chiefs of this delegation,
>
> - Al-`Aqib, their leader and to whom they referred for advice and decision;

- As-Sayyid, their scholar and leader in journeys and social gatherings;
- and Abu Harithah bin Alqamah, their patriarch, priest and religious leader.

Abu Harithah was an Arab man from (the family of) Bakr bin Wa`il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was.''

Abu Harithah knew the description of the Messenger of Allah from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians.

Ibn Ishaq said,

"Muhammad bin Jafar bin Az-Zubayr said that, `The (Najran) delegation came to the Messenger of Allah in Al-Madinah, entered his **Masjid** wearing robes and garments, after the Prophet had prayed the **Asr** prayer. They accompanied a caravan of camels led by Bani Al-Harith bin Ka`b.

The Companions of the Messenger of Allah who saw them said that they never saw a delegation like them after that... Then Abu Harithah bin Alqamah and Al-Aqib Abdul-Masih or As-Sayyid Al-Ayham spoke to the Messenger of Allah, and they were Christians like the king (Roman King).

However, they disagreed about `Isa;

- some of them said, `He is Allah,'
- while some said, `He is the son of Allah,'
- and some others said, `He is one of a trinity.'

Allah is far from what they attribute to Him.''

Indeed, these are the creeds of the Christians.

- They claim that `Isa is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by Allah's leave, so that `Isa would be a sign from Allah for people.

- They also claim that `Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Adam before him, so they claim.

- They also claim that `Isa is one of a trinity, because Allah would say, `We did, command, create and demand.'

They said, `If Allah were one, he would have said, `I did, command, create and decide.' This is why they claim that `Isa and Allah are one (Trinity).

Allah is far from what they attribute to Him, and we should mention that the Qur'an refuted all these false Christian claims.

Ibn Ishaq continued,

"When these **Ayat** came to the Messenger from Allah, thus judging between him and the People of the Book, Allah also commanded the Prophet to call them to the **Mubahalah** if they still refused the truth.

The Prophet called them to the **Mubahalah**. They said, `O Abu Al-Qasim! Let us think about this matter and get back to you with our decision to what we want to do.'

They left the Prophet and conferred with Al-Aqib, to whom they referred to for advice. They said to him, `O Abdul-Masih! What is your advice?'

He said, `By Allah, O Christian fellows! You know that Muhammad is a Messenger and that he brought you the final word regarding your fellow (`Isa). You also know that no Prophet conducted **Mubahalah** with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow (`Isa), then conduct a treaty with the man (Muhammad) and go back to your land.'

They came to the Prophet and said, `O Abu Al-Qasim! We decided that we cannot do **Mubahalah** with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'''

Al-Bukhari recorded that Hudhayfah said,

"Al-Aqib and As-Sayyid, two leaders from Najran, came to the Messenger of Allah seeking to invoke Allah for curses (against whoever is unjust among them), and one of them said to the other, `Let us not do that. By Allah, if he were truly a Prophet and we invoke Allah for curses, we and our offspring shall never succeed afterwards.'

So they said, `We will give you what you asked and send a trusted man with us, just a trusted man.'

The Messenger of Allah said;

لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِين

"Verily, I will send a trusted man with you, a truly trustworthy man.''

The Companions of the Messenger of Allah all felt eager to be that man.

The Messenger said,

قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاح

"O Abu Ubaydah bin Al-Jarrah! Stand up.''

When Abu Ubaydah stood up, the Messenger of Allah said,

هَذَا أَمِينُ هذِهِ الْأُمَّة

"This is the trustee of this **Ummah**.'''

Al-Bukhari recorded that Anas said that the Messenger of Allah said on another occasion,

لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاح

Every **Ummah** has a trustee, and the trustee of this **Ummah** is Abu Ubaydah bin Al-Jarrah.

Imam Ahmad recorded that Ibn Abbas said,

"Abu Jahl, may Allah curse him, said, `If I see Muhammad praying next to the **Ka`bah**, I will step on his neck.'

The Prophet later said,

لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا،

Had he tried to do it, the angels would have taken him publicly.

ولو أن اليهود تمنوا الموت لماتوا، ورأوا مقاعدهم من النار،

Had the Jews wished for death, they would have perished and would have seen their seats in the Fire.

ولو خرج الذين يباهلون رسول اللهصلى الله عليه وسلّم لرجعوا لا يجدون مالًا ولا أهلًا

Had those who sought **Mubahalah** with the Messenger of Allah, went ahead with it, they

would not have found estates or families when they returned home.''

Al-Bukhari, At-Tirmidhi and An-Nasa'i also recorded this **Hadith**, which At-Tirmidhi graded **Hasan Sahih**.

Allah then said,

إِنَّ هَـذَا لَهُوَ الْقَصَصُ الْحَقُّ ...

Verily, this is the true narrative,

meaning, what we narrated to you, O Muhammad, about `Isa is the plain truth that cannot be avoided.

... وَمَا مِنْ إِلَـهٍ إِلاَّ اللّهُ وَإِنَّ اللّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ (٦٢)

and none has the right to be worshipped but Allah. And indeed, Allah is the All-Mighty, the All-Wise.

فَإِن تَوَلَّوْاْ ...

And if they turn away,

by abandoning this truth,

... فَإِنَّ اللّهَ عَلِيمٌ بِالْمُفْسِدِينَ (٦٣)

then surely, Allah is All-Aware of those who do mischief.

for those who abandon the truth for falsehood commit mischief, and Allah has full knowledge of them and will subject them to the worst punishment.

Verily, Allah is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

قُلْ يأَهْلَ الْكِتَـبِ تَعَالَوْاْ إِلَى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئاً وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِّن دُونِ اللَّهِ

3:64 Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allah the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.''

فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ

Then, if they turn away, say: "Bear witness that we are Muslims.''

Every Person Knows about Tawhid

This **Ayah** includes the People of the Book, the Jews and Christians, and those who follow their ways.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْاْ إِلَى كَلَمَةٍ ...

Say: "O people of the Scripture! Come to a word.''

`Word' - in Arabic - also means a complete sentence, as evident from this **Ayah**. Allah described this word as being one,

... سَوَاء بَيْنَنَا وَبَيْنَكُمْ ...

that is the same between us and you,

an honest and righteous word that is fair to both parties.

Allah then explained this word,

... أَلاَّ نَعْبُدَ إِلاَّ اللّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا ...

that we worship none but Allah (Alone), and that we associate no partners with Him,

we worship neither a statue, cross, idol, **Taghut** (false gods), fire or anything else. Rather, we worship Allah Alone without partners, and this is the message of all of Allah's Messengers.

Allah said,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me (Alone and none else).'' (21:25)

and,

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) **Taghut** (all false deities).'' (16:36)

Allah said next,

... وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَابًا مِّن دُونِ اللّهِ ...

"and that none of us shall take others as lords besides Allah.''

Ibn Jurayj commented,

"We do not obey each other in disobedience to Allah.''

... فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ (٦٤)

Then, if they turn away, say: "Bear witness that we are Muslims.''

if they abandon this fair call, then let them know that you will remain in Islam as Allah has legislated for you.

We should mention that the letter that the Prophet sent to Heraclius reads,

> "In the Name of Allah, the Most Gracious, the Most Merciful.
>
> From Muhammad, the Messenger of Allah, to Heraclius, Leader of the Romans:
>
> peace be upon those who follow the true guidance. Embrace Islam and you will acquire safety, embrace Islam and Allah will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants,
>
> and,
>
> قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْاْ إِلَى كَلَمَةٍ ... فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ
>
> "O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.''
>
> Then, if they turn away, say: "Bear witness that we are Muslims.''" (3:64)

Muhammad bin Ishaq and other scholars said that;

> the beginning of Surah **Al Imran**, and more than eighty verses thereafter; were revealed about the delegation of Najran.

Az-Zuhri stated that;

> the people of Najran were the first people to pay the **Jizyah** (tax money paid to the Muslim State). However, there is no disagreement that the **Ayah** that ordained the **Jizyah** (9:29) was revealed after the **Fath** (conquering Makkah, and therefore, after the delegation of Najran came to Al-Madinah).

So, how can this **Ayah** (3:64) be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muhammad bin Ishaq and Az-Zuhri

The answer is that the delegation of Najran came before Al-Hudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the **Mubahalah**; not as **Jizyah**.

The **Ayah** about the **Jizyah** was later revealed, and its ruling supported what occurred with the Najran people.

In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one - fifth (for the Prophet) and four-fifths (for the fighters) agreed with the practice of Abdullah bin Jahsh during the raid that he led before **Badr**.

An **Ayah** later on upheld the way Abdullah divided the booty. Therefore, it is possible that the Prophet wrote this statement (Say, "O People of the Scripture. ..") in his letter to Heraclius before the **Ayah** was revealed. Later on, the Qur'an agreed with the Prophet's statement, word by word.

It is also a fact that the Qur'an was revealed in agreement with what Umar said regarding the captured disbelievers at **Badr**, the **Hijab** (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

وَاتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّى

> And take you the **Maqam** (place) of Ibrahim as a place of prayer. (2:125)
>
> and,

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجاً خَيْراً مِّنكُنَّ

> It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you. (66:5)

يأَهْلَ الْكِتَـبِ لِمَ تُحَآجُّونَ فِى إِبْرَهِيمَ وَمَآ أُنزِلَتِ التَّورَاةُ وَالإْنْجِيلُ إِلاَّ مِن بَعْدِهِ أَفَلاَ تَعْقِلُونَ

3:65 O people of the Scripture! Why do you dispute about Ibrahim, while the Tawrah and the Injil were not revealed till after him! Have you then no sense!

هأَنتُمْ هَـؤُلاءِ حَـجَجْتُمْ فِيمَا لَكُم بِهِ عِلمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

3:66 Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge!

وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

It is Allah Who knows, and you know not.

مَا كَانَ إِبْرَهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:67 Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa and he was not of the Mushrikin.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِىُّ وَالَّذِينَ ءَامَنُواْ

3:68 Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet and those who have believed.

وَاللَّهُ وَلِىُّ الْمُؤْمِنِينَ

And Allah is the Wali (Protector and Helper) of the believers.

Disputing with the Jews and Christians About the Religion of Ibrahim

Allah censures the Jews and Christians for their dispute with Muslims over Ibrahim **Al-Khalil** and the claim each group made that he was one of them.

Muhammad bin Ishaq bin Yasar reported that Ibn Abbas said,

> "The Christians of Najran and Jewish rabbis gathered before the Messenger of Allah and disputed in front of him. The rabbis said, `Ibrahim was certainly Jewish.' The Christians said, `Certainly, Ibrahim was Christian.'
>
> So Allah sent down,
>
> يَا أَهْلَ الْكِتَابِ لِمَ تُحَآجُّونَ فِي إِبْرَاهِيمَ ...
>
> O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim,
>
>> meaning, `How is it that you, Jews, claim that Ibrahim was Jew, although he lived before Allah sent down the **Tawrah** to Musa!
>>
>> How is it that you, Christians, claim that Ibrahim was Christian, although Christianity came after his time''
>
> ... وَمَا أُنزِلَتِ التَّوْرَاةُ وَالإنجِيلُ إِلاَّ مِن بَعْدِهِ ...
>
>> while the **Tawrah** and the **Injil** were not revealed till after him!
>
> This is why Allah said,
>
> ... أَفَلاَ تَعْقِلُونَ (٦٥)
>
> Have you then no sense!

Allah then said,

هَاأَنتُمْ هَؤُلاء حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ ...

> Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge!

This **Ayah** criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrahim. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muhammad was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allah criticized them for this behavior. Allah commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows the true reality of all things.

This is why Allah said,

... وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ (٦٦)

It is Allah Who knows, and you know not.

Allah said,

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا ...

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifa**,

shunning **Shirk** and living in **Iman**,

... وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٦٧)

and he was not of the **Mushrikin**.

This **Ayah** is similar to the **Ayah** in Surah **Al-Baqarah**,

وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَـرَى تَهْتَدُواْ

And they say, "Be Jews or Christians, then you will be guided...'' (2:135)

Allah said next,

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِيُّ وَالَّذِينَ آمَنُواْ وَاللّهُ وَلِيُّ الْمُؤْمِنِينَ (٦٨)

Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet

and those who have believed. And Allah is the **Wali** (Protector and Helper) of the believers.

This **Ayah** means,

> "The people who have the most right to be followers of Ibrahim are those who followed his religion and this Prophet, Muhammad, and his Companions from the **Muhajirin**, **Ansar** and those who followed their lead.''

Sa`id bin Mansur recorded that Ibn Mas`ud said that the Messenger of Allah said,

> إِنَّ لِكُلِّ نَبِيَ وُلَاةً مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَ
>
> Every Prophet had a **Wali** (supporter, best friend) from among the Prophets. My Wali among them is my father Ibrahim, the **Khalil** (intimate friend) of my Lord, the Exalted and Most Honored.
>
> The Prophet then recited, إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ (Verily, among mankind who have the best claim to Ibrahim are those who followed him...).

Allah's statement,

... وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

And Allah is the **Wali** (Protector and Helper) of the believers.

> means, Allah is the Protector of all those who believe in His Messengers.

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

3:69 A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

يأَهْلَ الْكِتَـبِ لِمَ تَكْفُرُونَ بِأَيَـتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ

3:70 "O People of the Scripture! Why do you disbelieve in the Ayat of Allah, while you bear witness.''

يأَهْلَ الْكِتَـبِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَـطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

3:71 "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know!''

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَـبِ ءَامِنُواْ بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

3:72 And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.

وَلاَ تُؤْمِنُواْ إِلاَّ لِمَن تَبِعَ دِينَكُمْ

3:73 And believe no one except the one who follows your religion.''

قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ

Say (O Prophet): "Verily, right guidance is the guidance of Allah.''

أَن يُؤْتَى أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ

(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.''

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَاللَّهُ وَسِعٌ عَلِيمٌ

Say: "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.''

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَآءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

3:74 He selects for His Mercy whom He wills and Allah is the Owner of great bounty.

The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allah says;

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٦٩)

A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

Allah states that the Jews envy the faithful and wish they could misguide them.

Allah states that the punishment of this behavior will fall back upon them, while they are unaware.

Allah criticizes them,

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللّهِ وَأَنتُمْ تَشْهَدُونَ (٧٠)

O People of the Scripture!: Why do you disbelieve in the **Ayat** of Allah, while you bear witness.)

You know for certain that Allah's **Ayat** are true and authentic.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ (٧١)

O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know!

> by hiding what is in your Books about the description of Muhammad, while you know what you do.

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُواْ بِالَّذِيَ أُنزِلَ عَلَى الَّذِينَ آمَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ آخِرَهُ ...

And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day,

> This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islamic religion."

This is why they said next.

... لَعَلَّهُمْ يَرْجِعُونَ (٧٢)

so that they may turn back.

Ibn Abi Najih said that Mujahid commented about this **Ayah**, which refers to the Jews,

> "They attended the dawn prayer with the Prophet and disbelieved in the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed."

وَلاَ تُؤْمِنُواْ إِلاَّ لِمَن تَبِعَ دِينَكُمْ ...

"And believe no one except the one who follows your religion."

> They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you.

Allah replied,

... قُلْ إِنَّ الْهُدَى هُدَى اللّهِ ...

Say: (O Prophet) "Verily, right guidance is the guidance of Allah.''

> Allah guides the hearts of the faithful to the perfect faith through the clear **Ayat**, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muhammad. This occurs, O you Jews, even though you hide the description of Muhammad. the unlettered Prophet whom you find in your Books that you received from the earlier Prophets.

Allah's statement;

... أَن يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ...

(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.''

> They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allah's proof against you in this life and the Hereafter.''

Allah said,

... قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّهِ يُؤْتِيهِ مَن يَشَاء ...

Say: "All the bounty is in the Hand of Allah; He grants to whom He wills.

meaning, all affairs are under His control, and He gives and takes. Verily, Allah gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allah has the perfect wisdom and the unequivocal proofs.

... وَاللّهُ وَاسِعٌ عَلِيمٌ (٧٣)

And Allah is All-Sufficient for His creatures' needs, All-Knower.''

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاء وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ (٧٤)

He selects for His mercy whom He wills and Allah is the Owner of great bounty.

meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muhammad over all other prophets, and by directing you to the best **Shariah** there is.

وَمِنْ أَهْلِ الْكِتَـبِ مَنْ إِن تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ

3:75 Among the People of the Scripture is he who, if entrusted with a Qintar (a great amount of wealth), will readily pay it back;

وَمِنْهُمْ مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لاَّ يُؤَدِّهِ إِلَيْكَ إِلاَّ مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَلِكَ بِأَنَّـهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِى الأُمِّيِّينَ سَبِيلٌ

and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs).''

وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

But they tell a lie against Allah while they know it.

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ

3:76 Yes, whoever fulfills his pledge and fears Allah much; verily, then Allah loves the Muttaqin (the pious).

How Trustworthy Are the Jews

Allah says;

وَمِنْ أَهْلِ الْكِتَابِ ...

Among the People of the Scripture is he who,

Allah states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

... مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ ...

if entrusted with a **Qintar** (a great amount) of money,

... يُؤَدِّهِ إِلَيْكَ ...

will readily pay it back;

This **Ayah** indicates that this type would likewise give what is less than a **Qintar**, as is obvious. However,

... وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لاَّ يُؤَدِّهِ إِلَيْكَ إِلاَّ مَا دُمْتَ عَلَيْهِ قَآئِمًا ...

and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,

and insisting on acquiring your rightful property. If this is what he would do with one **Dinar**, then what about what is more than a **Dinar**!

We mentioned the meaning of **Qintar** in the beginning of this **Surah**, while the value of **Dinar** is well known.

Allah's statement,

... ذَلِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِي الأُمِّيِّينَ سَبِيلٌ ...

because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs).''

means, what made them reject the truth (or what they owed) is that they said, "There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allah has allowed it for us.''

Allah replied,

... وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٥)

But they tell a lie against Allah while they know it.

for they invented this lie and word of misguidance. Rather, Allah would not allow this money for them unless they had a right to it.

Abdur-Razzaq recorded that Sa`sa`ah bin Yazid said that;

a man asked Ibn Abbas, "During battle, we capture some property belonging to **Ahl Adh-Dhimmah**, such as chickens and sheep.''

Ibn Abbas said, "What do you do in this case?''

The man said, "We say that there is no sin (if we confiscate them) in this case.''

He said, "That is what the People of the Book said, لَيْسَ عَلَيْنَا فِي الأُمِّيِّينَ سَبِيلٌ (There is no blame on us to betray and take the properties of the illiterates (Arabs)).

Verily, if they pay the **Jizyah**, then you are not allowed their property, except when they willingly give it up.''

Allah then said,

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى ...

Yes, whoever fulfills his pledge and fears Allah much,

fulfills his promise and fears Allah among you, O People of the Book, regarding the covenant Allah took from you to believe in Muhammad when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allah's prohibitions, obeys Him and adheres to the **Shariah** that He sent with His Final Messenger and the master of all mankind.

... فَإِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ (٧٦)

verily, then Allah loves the **Muttaqin**.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَـنِهِمْ ثَمَنًا قَلِيًلا أُوْلَـئِكَ لاَ خَلَـقَ لَهُمْ فِى الاٌّخِرَةِ

3:77 Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter (Paradise).

وَلاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَـمَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Neither will Allah speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

There is No Share in the Hereafter for Those Who Break Allah's Covenant

Allah says;

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً ...

Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths,

Allah states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allah by following Muhammad, announcing his description (from their books) to people and affirming his truth, then,

... أُوْلَـئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ ...

they shall have no portion in the Hereafter.

They will not have a share or part in the Hereafter's rewards,

... وَلاَ يُكَلِّمُهُمُ اللّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ...

Neither will Allah speak to them nor look at them on the Day of Resurrection,

with His mercy.

This **Ayah** indicates that Allah will not speak words of kindness nor look at them with any mercy.

... وَلاَ يُزَكِّيهِمْ ...

nor will He purify them,

from sins and impurities. Rather, He will order them to the Fire.

... وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

and they shall have a painful torment.

There are several **Hadiths** on the subject of this **Ayah**, some of which follow.

The First Hadith

Imam Ahmad recorded that Abu Dharr said,

> "The Messenger of Allah said,
>
> ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيم
>
> There are three persons whom Allah will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment.
>
> I said, `O Messenger of Allah! Who are they, may they gain failure and loss?'
>
> He said, repeating this statement thrice,
>
> - الْمُسْبِلُ،
> - وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ،
> - وَالْمَنَّان
>
> - `The **Musbil** (man whose clothes reach below the ankles),
> - he who swears while lying so as to sell his merchandize and
> - the one who gives charity and reminds people of it.'"
>
> This was also recorded by Muslim, and the collectors of the **Sunan**.

Another Hadith

Imam Ahmad recorded that Adi bin Amirah Al-Kindi said,

> "Imru Al-Qays bin Abis, a man from Kindah, disputed with a man from Hadramut in front of the Messenger of Allah concerning a piece of land.

The Prophet required the man from Hadramut to present his evidence, but he did not have any.

The Prophet required Imru' Al-Qays to swear to his truthfulness, but the man from Hadramut said, `O Messenger of Allah! If you only require him to swear, then by the Lord of the **Ka`bah** (Allah), my land is lost.'

The Messenger of Allah said,

مَنْ حَلَفَ عَلى يَمِينٍ كَاذِبَةٍ لِيَقْتَطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَان

Whoever swears while lying to acquire the property of others, will meet Allah while He is angry with him.''

Raja' one of the narrators of the **Hadith**, said that;

the Messenger of Allah then recited, **إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً** (Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...).

Imru' Al-Qays said, `What if one forfeits this dispute, what will he gain, O Messenger of Allah?'

The Prophet answered, `Paradise.'

Imru' Al-Qays said, `Bear witness that I forfeit all the land for him.'''

An-Nasa'i also recorded this **Hadith**.

Another Hadith

Imam Ahmad recorded that Abdullah said that the Messenger of Allah said,

مَنْ حَلَفَ عَلى يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِى مُسْلِمٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَان

> Whoever takes a false oath to deprive a Muslim of his property will meet Allah while He is angry with him.

Al-Ash`ath said,

> "By Allah! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allah.
>
> The Prophet asked me, `Do you have evidence?'
>
> I said, `I don't have evidence.'
>
> He said to the Jew, `Take an oath then.'
>
> I said, `O Allah's Messenger! He will take a (false) oath immediately, and I will lose my property.'
>
> Allah revealed the verse, إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً (Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...).''
>
> The Two **Sahihs** recorded this **Hadith**.

Another Hadith

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

> ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ:
>
> - رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ،
> - وَرَجُلٌ حَلَفَ عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ يَعْنِي كَاذِبًا
> - وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَه
>
> Three persons whom Allah shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment.

They are:

- a man who does not give the wayfarer some of the water that he has;
- a man who swears, while lying, in order to complete a sales transaction after the **`Asr** prayer;
- and a man who gives his pledge of allegiance to an **Imam** (Muslim Ruler), and if the **Imam** gives him (something), he fulfills the pledge, but if the **Imam** does not give him, he does not fulfill the pledge.

Abu Dawud and At-Tirmidhi also recorded this **Hadith**, and At-Tirmidhi graded it **Hasan Sahih**.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَـبِ لِتَحْسَبُوهُ مِنَ الْكِتَـبِ وَمَا هُوَ مِنَ الْكِتَـبِ

3:78 And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book,

وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

and they say: This is from Allah, but it is not from Allah; and they speak a lie against Allah while they know it.

The Jews Alter Allah's Words

Allah says;

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللّهِ وَمَا هُوَ مِنْ عِندِ اللّهِ ...

And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: This is from Allah, but it is not from Allah,

> Allah states that some Jews, may Allah's curses descend on them, distort Allah's Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allah. They attribute their own lies to Allah, even though they know that they have lied and invented falsehood.

Therefore, Allah said,

.. وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٨)

and they speak a lie against Allah while they know it.

Mujahid, Ash-Sha`bi, Al-Hasan, Qatadah and Ar-Rabi bin Anas said that, يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ (who distort the Book with their tongues), means,

> "They alter them (Allah's Words).''

Al-Bukhari reported that Ibn Abbas said that;

> the **Ayah** means they alter and add although none among Allah's creation can remove the Words of Allah from His Books, they alter and distort their apparent meanings.

Wahb bin Munabbih said,

> "The **Tawrah** and the **Injil** remain as Allah revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then, وَيَقُولُونَ هُوَ مِنْ عِندِ اللّهِ وَمَا هُوَ مِنْ عِندِ اللّهِ (they say: "This is from Allah,'' but it is not from Allah;). As for Allah's Books, they are still preserved and cannot be changed.''
>
> Ibn Abi Hatim recorded this statement.

However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations.

If Wahb meant the Books of Allah that He has with Him, then indeed, these Books are preserved and were never changed.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيهُ اللَّهُ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِّى مِن دُونِ اللَّهِ

3:79 It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm and Prophethood to say to the people: "Be my worshippers rather than Allah's.''

وَلَـكِن كُونُواْ رَبَّـنِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَـبَ وَبِمَا كُنتُمْ تَدْرُسُونَ

On the contrary (he would say): "Be you Rabbaniyyun, because you are teaching the Book, and you are studying it.''

وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَـئِكَةَ وَالنَّبِيِّيْنَ أَرْبَابًا

3:80 Nor would he order you to take angels and Prophets for lords.

أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ

Would he order you to disbelieve after you have submitted to Allah's will!

No Prophet Ever Called People to Worship him or to Worship Other Than Allah

Allah says;

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِّي مِن دُونِ اللّهِ ...

It is not (possible) for any human being to whom Allah has given the Book and **Al-Hukm** and Prophethood to say to the people: "Be my worshippers rather than Allah's.''

This **Ayah** means, it is not for a person whom Allah has given the Book, knowledge in the Law and Prophethood to proclaim to the people, "Worship me instead of Allah,'' meaning, along with Allah. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allah commands them, as their honorable Messengers conveyed to them. They also forbid what Allah forbade for them, by the words of His honorable Messengers. The Messengers, may Allah's peace and blessings be on all of them, are the emissaries between Allah and His creation, conveying Allah's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them.

Allah's statement,

... وَلَـكِن كُونُواْ رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ (٧٩)

On the contrary (he would say), "Be you **Rabbaniyyun**, because you are teaching the Book, and you are studying it.''

means, the Messenger recommends the people to be **Rabbaniyyun**.

Ibn Abbas, Abu Razin and several others said that;

Rabbaniyyun means, "Wise, learned, and forbearing.''

Ad-Dahhak commented concerning Allah's statement, بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ (because you are teaching the Book, and you are studying it).

"Whoever learns the Qur'an deserves to become a **Faqih** (learned).''

وَبِمَا كُنتُمْ تَدْرُسُونَ (and you are studying it),

preserving its words.

Allah then said,

وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلاَئِكَةَ وَالنِّبِيِّيْنَ أَرْبَابًا ...

Nor would he order you to take angels and Prophets for lords.

The Prophet does not command worshipping other than Allah, whether a sent Messenger or an angel.

... أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ (٨٠)

Would he order you to disbelieve after you have submitted to Allah's will!

meaning, he would not do that, for whoever calls to worshipping other than Allah, will have called to **Kufr**.

The Prophets only call to **Iman** which commands worshipping Allah Alone without partners.

Allah said in other **Ayat**,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me''. (21:25)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah (Alone), and avoid **Taghut** (all false deities).'' (16:36)

وَاسْئلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious (Allah)!'' (43:45)

Allah said concerning the angels,

وَمَن يَقُلْ مِنْهُمْ إِنِّى إِلَـهٌ مِّن دُونِهِ فَذلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِى الظَّـلِمِينَ

And if any of them should say: "Verily, I am a god besides Him (Allah),'' such a one We should recompense with Hell. Thus We recompense the wrongdoers. (21:29)

وَإِذْ أَخَذَ اللَّهُ مِيثَـقَ النَّبِيِّيْنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَـبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

3:81 And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.''

قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذٰلِكُمْ إِصْرِى

Allah said: "Do you agree (to it) and will you take up Isri!''

قَالُواْ أَقْرَرْنَا

They said: "We agree.''

قَالَ فَاشْهَدُوا وَأَنَاْ مَعَكُمْ مِّنَ الشَّـهِدِينَ

He said: "Then bear witness; and I am with you among the witnesses.''

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْفَـسِقُونَ

3:82 Then whoever turns away after this, they are the rebellious.

Taking a Pledge From the Prophets to Believe in Our Prophet, Muhammad

Allah states that He took a pledge from every Prophet whom He sent from Adam until `Isa, that when Allah gives them the Book and the **Hikmah**, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him.

Even though Allah has given the Prophets the knowledge and the Prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allah, the Most High, Most Honored, said,

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ...

And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and **Hikmah**.''

meaning, if I give you the Book and the **Hikmah**,

... ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي ...

"and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.''

Allah said, "Do you agree (to it) and will you take up **Isri**!''

Ibn Abbas, Mujahid, Ar-Rabi, Qatadah and As-Suddi said that;

> `**Isri**' means, "My covenant.''

Muhammad bin Ishaq said that, إِصْرِي (**Isri**) means,

> "The responsibility of My covenant that you took,''
>
> meaning, the ratified pledge that you gave Me.

... قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ (٨١)

They said: "We agree.''

He said: "Then bear witness; and I am with you among the witnesses.''

فَمَن تَوَلَّى بَعْدَ ذَلِكَ ...

then whoever turns away after this,''

> from fulfilling this pledge and covenant,

... فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ (٨٢)

they are the rebellious.

Ali bin Abi Talib and his cousin Abdullah bin Abbas said,

> "Allah never sent a Prophet but after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him.''

Allah commanded each Prophet to take a pledge from his nation that if Muhammad were sent in their time, they would believe in and support him.

Tawus, Al-Hasan Al-Basri and Qatadah said,

> "Allah took the pledge from the Prophets that they would believe in each other,''
>
> and this statement does not contradict what Ali and Ibn Abbas stated.

Therefore, Muhammad is the Final Prophet until the Day of Resurrection. He is the greatest **Imam**, who if he existed in any time period, deserves to be obeyed, rather than all other Prophets. This is why Muhammad led the Prophets in prayer during the night of **Isra** when they gathered in **Bayt Al-Maqdis** (Jerusalem).

He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is **Al-Maqam Al-Mahmud** (the praised station) (refer to 17:79) that only Muhammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muhammad will carry the task of intercession, may Allah's peace and blessings be on him.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِى السَّمَـوَتِ
وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

3:83 Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

قُلْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَى إِبْرَهِيمَ
وَإِسْمَـعِيلَ وَإِسْحَـقَ وَيَعْقُوبَ وَالاٌّسْبَاطِ وَمَا أُوتِىَ
مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِن رَّبِّهِمْ

3:84 Say: "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, and what was given to Musa, `Isa and the Prophets from their Lord.

لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

We make no distinction between one another among them and to Him (Allah) we have submitted.''

وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الاٌّخِرَةِ مِنَ الْخَـسِرِينَ

3:85 And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.

The Only Valid Religion To Allah is Islam

Allah says;

أَفَغَيْرَ دِينِ اللّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا ...

Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.

Allah rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allah Alone without partners, to Whom, وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ (submitted all creatures in the heavens and the earth), Willingly, or not.

Allah said in other **Ayat**,

وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا

And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly. (13:15)

and,

أَوَ لَمْ يَرَوْاْ إِلَى مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ عَنِ الْيَمِينِ وَالْشَّمَآئِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ

وَلِلّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مِن دَآبَّةٍ وَالْمَلآئِكَةُ وَهُمْ لاَ يَسْتَكْبِرُونَ

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly.

And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud.

They fear their Lord above them, and they do what they are commanded. (16:48-50)

Therefore, the faithful believer submits to Allah in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allah's power, irresistible control and mighty kingship that cannot be repelled or resisted.

Waki reported that Mujahid said that;

the **Ayah**, **وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا** (While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly),

is similar to the **Ayah**,

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ لَيَقُولُنَّ اللَّهُ

And verily, if you ask them: "Who created the heavens and the earth!'' Surely, they will say: "Allah.'' (39:38)

He also reported that Ibn Abbas said about, **وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا** (while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly),

"When He took the covenant from them.''

... وَإِلَيْهِ يُرْجَعُونَ (٨٣)

And to Him shall they all be returned.

on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allah then said,

قُلْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ عَلَيْنَا ...

Say: "We believe in Allah and in what has been sent down to us,

the Qur'an.

... وَمَا أُنزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ ...

and what was sent down to Ibrahim, Ismail, Ishaq, Yaqub,

the scriptures and revelation.

... وَالأَسْبَاطِ ...

and the **Asbat**,

the **Asbat** are the twelve tribes who originated from the twelve children of Israel (Yaqub).

... وَمَا أُوتِيَ مُوسَى وَعِيسَى ...

and what was given to Musa, `Isa,

the **Tawrah** and the **Injil**.

... وَالنَّبِيُّونَ مِن رَّبِّهِمْ ...

and the Prophets from their Lord.

and this encompasses all of Allah's Prophets.

... لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ...

We make no distinction between one another among them,

we believe in all of them.

... وَنَحْنُ لَهُ مُسْلِمُونَ (٨٤)

And to Him (Allah) we have submitted (in Islam).

Therefore, faithful Muslims believe in every Prophet whom Allah has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allah, and in every Prophet sent by Allah.

Allah said next,

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ ...

And whoever seeks a religion other than Islam, it will never be accepted of him,

whoever seeks other than what Allah has legislated, it will not be accepted from him.

... وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ (٨٥)

and in the Hereafter he will be one of the losers.

As the Prophet said in an authentic **Hadith**,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَد

Whoever commits an action that does not conform to our matter (religion) then it is rejected.

كَيْفَ يَهْدِى اللَّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَـنِهِمْ وَشَهِدُواْ أَنَّ الرَّسُولَ حَقٌّ وَجَآءَهُمُ الْبَيِّنَـتُ

3:86 How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them!

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah guides not the people who are wrongdoers.

أُوْلَـئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَـئِكَةِ وَالنَّاسِ أَجْمَعِينَ

3:87 They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.

خَـلِدِينَ فِيهَا

3:88 They will abide therein.

لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ

Neither will their torment be lightened nor will it be delayed or postponed.

إِلاَّ الَّذِينَ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ

3:89 Except for those who repent after that and do righteous deeds.

فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Verily, Allah is Oft-Forgiving, Most Merciful.

Allah Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarir recorded that Ibn Abbas said,

> "A man from the **Ansar** embraced Islam, but later reverted and joined the polytheists. He later on became sorry and sent his people to, `Ask the Messenger of Allah for me, if I can repent.'

Then, كَيْفَ يَهْدِي اللّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَانِهِمْ (How shall Allah guide a people who disbelieved after their belief) until, فَإِنَّ الله غَفُورٌ رَّحِيمٌ (Verily, Allah is Oft-Forgiving, Most Merciful), (3:86-89) was revealed and his people sent word to him and he re-embraced Islam.''

This is the wording recorded by An-Nasa'i, Al-Hakim and Ibn Hibban.

Al-Hakim said, "Its chain is **Sahih** and they did not record it.''

Allah's statement,

كَيْفَ يَهْدِي اللّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَانِهِمْ وَشَهِدُواْ أَنَّ الرَّسُولَ حَقٌّ وَجَاءهُمُ الْبَيِّنَاتُ...

How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them!

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness!

This is why Allah said,

... وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (٨٦)

And Allah guides not the people who are wrongdoers.

He then said,

أُوْلَـئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللّهِ وَالْمَلآئِكَةِ وَالنَّاسِ أَجْمَعِينَ (٨٧)

They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.

Allah curses them and His creation also curses them.

خَالِدِينَ فِيهَا ...

They will abide therein,

in the curse.

... لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ (٨٨)

Neither will their torment be lightened nor will it be delayed or postponed.

for, the torment will not be lessened, not even for an hour.

After that, Allah said,

إِلاَّ الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ الله غَفُورٌ رَّحِيمٌ (٨٩)

Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.

This **Ayah** indicates Allah's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

إِنَّ الَّذِينَ كَفَرُواْ بَعْدَ إِيمَـنِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ

3:90 Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted.

وَأُوْلَـئِكَ هُمُ الضَّآلُّونَ

And they are those who are astray.

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

3:91 Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom.

أُوْلَـئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِّن نَّـصِرِينَ

For them is a painful torment and they will have no helpers.

Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allah says;

إِنَّ الَّذِينَ كَفَرُواْ بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَـئِكَ هُمُ الضَّآلُّونَ (٩٠)

Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted.

Allah threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death.

Similarly, Allah said,

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَـتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

And of no effect is the repentance of those who continue to do evil deeds until death faces one of them. (4:18)

This is why Allah said,

... لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَـئِكَ هُمُ الضَّآلُّونَ

never will their repentance be accepted. And they are those who went astray.

to those who abandon the path of truth for the path of wickedness.

Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn Abbas said that;

> some people embraced Islam, reverted to disbelief, became Muslims again, then reverted from Islam.
>
> They sent their people inquiring about this matter and they asked the Messenger of Allah. On that, this **Ayah** was revealed, إِنَّ الَّذِينَ كَفَرُواْ بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ (Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted).
>
> The chain of narration is satisfactory.

Thereafter, Allah said,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأرْض ذَهَبًا وَلَوِ افْتَدَى بِهِ ...

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.

> Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience.

The Prophet was asked about Abdullah bin Jud`an, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him?

The Prophet said,

لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرِ لِي خَطِيئَتِي يَوْمَ الدِّين

> No, for not even one day during his life did he pronounce, `O my Lord! Forgive my sins on the Day of Judgment.

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him.

Allah said,

وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَـعَةٌ

...nor shall compensation be accepted from him, nor shall intercession be of use to him. (2:123)

and,

لاَّ بَيْعٌ فِيهِ وَلاَ خِلَـلٌ

...on which there will be neither mutual bargaining nor befriending. (14:31)

and,

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِى الاٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَـمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَـهُمْ عَذَابٌ أَلِيمٌ

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (5:36)

This is why Allah said here,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom.

The implication of this **Ayah** is that the disbeliever shall never avoid the torment of Allah, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ ؟

A man from among the people of Paradise will be brought and Allah will ask him, "O son of Adam! How did you find your dwelling?''

فَيَقُولُ: أَيْ رَبِّ خَيْرَ مَنْزِلٍ،

He will say, "O Lord, it is the best dwelling.''

فَيَقُولُ: سَلْ وَتَمَنَّ،

Allah will say, "Ask and wish.''

فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَنَّى إِلَّا أَنْ تَرُدَّنِي إِلَى الدُّنْيَا فَأُقْتَلَ فِي سَبِيلِكَ عَشْرَ مِرَارٍ،

The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause,''

لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ،

because of the honor of martyrdom he would experience.

وَيُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ ؟

A man from among the people of the Fire will be brought, and Allah will say to him, "O son of Adam! How do you find your dwelling?''

فَيَقُولُ: يَا رَبِّ شَرَّ مَنْزِلٍ،

He will say, "It is the worst dwelling, O Lord.''

فَيَقُولُ لَهُ: تَفْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا ؟

Allah will ask him, "Would you ransom yourself from Me with the earth's fill of gold?''

فَيَقُولُ: أَيْ رَبِّ نَعَمْ،

He will say, "Yes, O Lord.''

فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ وَأَيْسَرَ فَلَمْ تَفْعَلْ،

Allah will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it,''

فَيُرَدُّ إِلَى النَّارِ

and he will be sent back to the Fire.

This is why Allah said,

... أُوْلَـئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ (٩١)

For them is a painful torment and they will have no helpers.

for they shall not have anyone who will save them from the torment of Allah or rescue them from His painful punishment.

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَىْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

3:92 By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allah knows it well.

Al-Birr is Spending from the Best of One's Wealth

Allah says,

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ (٩٢)

By no means shall you attain **Al-Birr**, unless you spend of that which you love; and whatever of good you spend, Allah knows it well.

In his Tafsir, Waki reported, that `Amr bin Maymun said that لَن تَنَالُواْ الْبِرَّ (By no means shall you attain **Al-Birr**),

is in reference to attaining Paradise.

Imam Ahmad reported that Anas bin Malik said,

"Abu Talhah had more property than any other among the **Ansar** in Al-Madinah, and the most beloved of his property to him was Bayruha' garden, which was in front of the (Messenger's) **Masjid**. Sometimes, Allah's Messenger used to go to the garden and drink its fresh water.'' Anas added, "When these verses were revealed, لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ (By no means shall you attain **Al-Birr** unless You spend of that which you love), Abu Talhah said,

`O Allah's Messenger! Allah says, لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ (By no means shall you attain **Al-Birr**, unless you spend of that which you love). No doubt, Bayruha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's cause, and I expect its reward and compensation from Allah. O Allah's Messenger! Spend it where Allah makes you think is feasible.'

On that, Allah's Messenger said,

بَخٍ بَخٍ، ذَاكَ مَالٌ رَابِحٌ، ذَاكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِين

Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.

Abu Talhah said, `I will do so, O Allah's Messenger.'

Then Abu Talhah distributed that garden among his relatives and cousins.''

This **Hadith** was recorded in the Two **Sahihs**.

They also recorded that Umar said,

> "O Messenger of Allah! I never gained possession of a piece of property more precious to me than my share in Khyber. Therefore, what do you command me to do with it''
>
> The Prophet said,
>
> حَبِّسِ الْأَصْلَ وَسَبِّلِ الثَّمَرَةَ
>
> Retain the land to give its fruits in Allah's cause.

كُلُّ الطَّعَامِ كَانَ حِـلاًّ لِّبَنِى إِسْرَءِيلَ إِلاَّ مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ

3:93 All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the Tawrah was revealed.

قُلْ فَأْتُواْ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَـدِقِينَ

Say: "Bring here the Tawrah and recite it, if you are truthful. ''

فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَلِكَ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

3:94 Then after that, whosoever shall invent a lie against Allah, then it is these that are the wrongdoers.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُواْ مِلَّةَ إِبْرَهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:95 Say: "Allah has spoken the truth; follow the religion of Ibrahim the Hanif (monotheist), and he was not of the Mushrikin (idolators).''

The Questions that the Jews Asked Our Prophet

Allah says;

كُلُّ الطَّعَامِ كَانَ حِـلاًّ لِّبَنِي إِسْرَائِيلَ إِلاَّ مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ ...

All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the **Tawrah** was revealed.

Imam Ahmad recorded that Ibn Abbas said,

> "A group of Jews came to Allah's Prophet and said, `Talk to us about some things we will ask you and which only a Prophet would know.'
>
> He said, `Ask me about whatever you wish. However, give your pledge to Allah, similar to the pledge that Yaqub took from his children, that if I tell you something and you recognize its truth, you will follow me in Islam.'
>
> They said, `Agreed.'
>
> The Prophet said, `Ask me about whatever you wish.'
>
> They said, `Tell us about four matters:
>
> - What kinds of food did Israil prohibit for himself?
> - What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?
> - Tell us about the condition of the unlettered Prophet during sleep?
> - And who is his **Wali** (supporter) among the angels?'
>
> The Prophet took their covenant that they will follow him if he answers these questions, and they agreed.

He said, `I ask you by He Who sent down the **Tawrah** to Musa, do you not know that Israil once became very ill When his illness was prolonged, he vowed to Allah that if He cures His illness, he would prohibit the best types of drink and food for himself. Was not the best food to him camel meat and the best drink camel milk'

They said, `Yes, by Allah.'

The Messenger said, `O Allah, be Witness against them.'

The Prophet then said, `I ask you by Allah, other than Whom there is no deity (worthy of worship), Who sent down the **Tawrah** to Musa, do you not know that man's discharge is thick and white and woman's is yellow and thin. If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allah's leave. Hence, if the man's is more than the woman's, the child will be male, by Allah's leave. If the woman's discharge is more than the man's, then the child will be female, by Allah's leave.'

They said, `Yes.'

He said, `O Allah, be Witness against them.'

He then said, `I ask you by He Who sent down the **Tawrah** to Musa, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep.'

They said, `Yes, by Allah!'

He said, `O Allah, be Witness.'

They said, `Tell us now about your **Wali** among the angels, for this is when we either follow or shun you.'

He said, `My **Wali** (who brings down the revelation from Allah) is Jibril, and Allah never sent a Prophet, but Jibril is his **Wali**.'

They said, `We then shun you. Had you a **Wali** other than Jibril, we would have followed you.'

On that, Allah, the Exalted revealed,

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ

Say: "Whoever is an enemy to Jibril..." (2:97)

Allah's statement,

... نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ ...

before the **Tawrah** was revealed,

means, Israil forbade that for himself before the **Tawrah** was revealed.

There are two objectives behind revealing this segment of the **Ayah**.

- First, he forbade himself the most delightful things for Allah's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allah's statement,

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ

By no means shall you attain **Al-Birr**, unless you spend of that which you love. (3: 92)

What we are allowed in our Law is to spend in Allah's obedience from what we like and covet (but not to prohibit what Allah has allowed).

Allah said in other **Ayat**;

وَءَاتَى الْمَالَ عَلَى حُبِّهِ

And gives his wealth, in spite of love for it. (2:177)

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ

And they give food, in spite of their love for it. (76:8)

- The second reason is that after Allah refuted the false Christian beliefs and allegations about `Isa and his mother. Allah started refuting the Jews here, may Allah curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law.

For instance, Allah has stated in their Book, the **Tawrah**, that when Nuh departed from the ark, Allah allowed him to eat the meat of all types of animals. Afterwards, Israil forbade the meat and milk of camels for himself, and his children imitated this practice after him. The **Tawrah** later on prohibited this type of food, and added several more types of prohibitions.

Allah allowed Adam to marry his daughters to his sons, and this practice was later forbidden.

The Law of Ibrahim allowed the man to take female servants as companions along with his wife, as Ibrahim did when he took Hajar, while he was married to Sarah. Later on, the **Tawrah** prohibited this practice.

It was previously allowed to take two sisters as wives at the same time, as Yaqub married two sisters at the same time. Later on, this practice was prohibited in the **Tawrah**.

All these examples are in the **Tawrah** and constitute a **Naskh** (abrogation) of the Law. Therefore, let the Jews consider what Allah legislated for `Isa and if such legislation falls under the category of abrogation or not. Why do they not then follow `Isa in this regard Rather, the Jews defied and rebelled against `Isa and against the correct religion that Allah sent Muhammad with.

This is why Allah said,

كُلُّ الطَّعَامِ كَانَ حِـلاًّ لِّبَنِي إِسْرَائِيلَ إِلاَّ مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ...

All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the **Tawrah** was revealed,

meaning, before the **Tawrah** was revealed, all types of foods were allowed, except what Israil prohibited for himself.

Allah then said,

... قُلْ فَأْتُواْ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ (٩٣)

Say: "Bring here the **Tawrah** and recite it, if you are truthful.''

for the **Tawrah** affirms what we are stating here.

Allah said next,

فَمَنِ افْتَرَىَ عَلَى اللّهِ الْكَذِبَ مِن بَعْدِ ذَلِكَ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (٩٤)

Then after that, whosoever shall invent a lie against Allah, then these it is that are the wrongdoers.

in reference to those who lie about Allah and claim that He made the **Sabbath** and the **Tawrah** eternal. They are those who claim that Allah did not send another Prophet calling to Allah with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the **Tawrah**. فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (then these it is that are the wrongdoers).

Allah then said,

قُلْ صَدَقَ اللّهُ ...

Say, "Allah has spoken the truth;''

meaning, O Muhammad, say that Allah has said the truth in what He conveyed and legislated in the Qur'an.

... فَاتَّبِعُواْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٩٥)

follow the religion of Ibrahim the **Hanif**, and he was not of the idolators.''

Therefore, follow the religion of Ibrahim that Allah legislated in the Qur'an. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did.

Allah said in other **Ayat**,

قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, the **Hanif**, and he was not of the idolators.'' (6:161)

and,

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, the **Hanif**, and he was not of the idolaters. (16:123)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً وَهُدًى لِّلْعَـلَمِينَ

3:96 Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-Alamin (mankind and Jinn).

فِيهِ ءَايَـتٌ بَيِّـنَـتٌ مَّقَامُ إِبْرَهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِناً

3:97 In it are manifest signs (for example), the Maqam (station) of Ibrahim; whosoever enters it, he attains security.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَـعَ إِلَيْهِ سَبِيلاً

And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey;

وَمَن كَفَرَ فَإِنَّ الله غَنِىٌّ عَنِ الْعَـلَمِينَ

and whoever disbelieves, then Allah stands not in need of any of the Alamin.

The Ka`bah is the First House of Worship

Allah said,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ ...

Verily, the first House appointed for mankind,

> for all people, for their acts of worship and religious rituals. They go around the House (in **Tawaf**), pray in its vicinity and remain in its area in **Itikaf**.

... لَلَّذِي بِبَكَّةَ ...

was that at **Bakkah**,

> meaning, the **Ka`bah** that was built by Ibrahim Al-Khalil, whose religion the Jews and Christians claim they follow. However, they do not perform **Hajj** to the house that Ibrahim built by Allah's command, and to which he invited the people to perform **Hajj**.

Allah said next,

... مُبَارَكًا ....

full of blessing,

> sanctified.

... وَهُدًى لِّلْعَالَمِينَ (٩٦)

and a guidance for **Al-Alamin**.

Imam Ahmad recorded that Abu Dharr said;

"I said, `O Allah's Messenger! Which **Masjid** was the first to be built on the surface of the earth?'

He said, `**Al-Masjid Al-Haram** (in Makkah).'

I said, `Which was built next?'

He replied `**Al-Masjid Al-Aqsa** (in Jerusalem).'

I said, `What was the period of time between building the two?'

He said, `Forty years.'

He added,

ثُمَّ حَيْثُ أَدْرَكْتَ الصَّلَاةَ فَصَلِّ، فَكُلُّهَا مَسْجِد

Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.''

Al-Bukhari and Muslim also collected this **Hadith**.

The Names of Makkah, Such As `Bakkah

Allah said,

... لَلَّذِي بِبَكَّةَ ...

was that at **Bakkah**,

where **Bakkah** is one of the names of Makkah.

Bakkah means, `it brings **Buka**' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity.

It was also said that;

Makkah was called **Bakkah** because people do **Buka** next to it, meaning they gather around it.

There are many names for Makkah, such as;

- **Bakkah**,
- **Al-Bayt Al-Atiq** (the Ancient House),
- **Al-Bayt Al-Haram** (the Sacred House),
- **Al-Balad Al-Amin** (the City of Safety) and
- **Al-Ma'mun** (Security).

Makkah's names include

- **Umm Rahm** (Mother of Mercy),
- **Umm Al-Qura** (Mother of the Towns),
- **Salah**, (as well as others).

The Station of Ibrahim

Allah's statement,

فِيهِ آيَاتٌ بَيِّـنَاتٌ ...

In it are manifest signs,

> means, clear signs that Ibrahim built the **Ka`bah** and that Allah has honored and blessed it.

Allah then said,

... مَّقَامُ إِبْرَاهِيمَ ...

the **Maqam** (station) of Ibrahim,

When the building (the Ka`bah) was raised, Ibrahim stood on; the **Maqam** so that he could raise the walls higher, while his son Ismail was handing the stones to him.

We should mention that the **Maqam** used to be situated right next to the House. Later, and during his reign, Umar bin Al-Khattab moved the **Maqam** farther to the east, so that those who go around the House in **Tawaf** are able to perform it easily, without disturbing those who pray next to the **Maqam** after finishing their **Tawaf**. Allah commanded us to pray next to the **Maqam**; وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people)

the **Maqam** (station) of Ibrahim as a place of prayer), (2:125).

We mentioned the **Hadiths** about this subject before, and all the thanks are due to Allah.

Al-Awfi said that, Ibn Abbas commented on Allah's statement, فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ (In it are manifest signs, the Maqam of Ibrahim),

> "Such as the **Maqam** and **Al-Mash`ar** (**Al-Haram**).''

Mujahid said,

> "The impression of Ibrahim's feet remains on the **Maqam** as a clear sign.''
>
> It was reported that Umar bin Abdul-Aziz, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayyan and others said similarly.

Al-Haram, the Sacred Area, is a Safe Area

Allah said,

... وَمَن دَخَلَهُ كَانَ آمِنًا ...

whosoever enters it, he attains security,

> meaning, the **Haram** of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of **Jahiliyyah**.

Al-Hasan Al-Basri said,

> "(During the time of Jahiliyyah) a man would commit murder, then wear a piece of wool around his neck and enter the **Haram**. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary.''

Allah said,

أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them. (29:67)

and,

فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ

الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ

So let them worship (Allah) the Lord of this House (the **Ka`bah**). (He) Who has fed them against hunger, and has made them safe from fear. (106:3-4)

It is not allowed for anyone to hunt in the **Haram** or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the **Hadiths** of the Prophet and the statements of the Companions testify.

The Two **Sahihs** recorded (this being the wording of Muslim) that Ibn Abbas said,

"On the day of the conquest of Makkah, the Messenger of Allah said,

لَا هِجْرَةَ، وَلَـكِنْ جِهَادٌ وَنِيَّـةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا

There is no more **Hijrah** (migration to Makkah), only **Jihad** and good intention. If you were mobilized, then march forth.

He also said on the day of the conquest of Makkah,

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ،

Beware! Allah made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allah's decree until the Day of Resurrection.

وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ،

Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allah's decree until the Day of Resurrection.

لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهَا إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَى خَلَاهَا

It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.

Al-Abbas said, `Except the lemon grass, O Allah's Messenger, as they use it in their houses and graves.'

The Prophet said:

إِلَّا الْإِذْخِر

Except lemongrass.''

The Two **Sahihs** also recorded that Abu Shurayh Al-Adawi said that he said to `Amr bin Sa`id while he was sending the troops to Makkah (to fight Abdullah bin Az-Zubayr),

"O Commander! Allow me to tell you what Allah's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet with my own eyes when he, after glorifying and praising Allah, said,

إِنَّ مَكَّةَ حَرَّمَهَا اللهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهصلى الله عليه وسلّم فِيهَا فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَة

مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغ الشَّاهِدُ الْغَائِب

Allah, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allah and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, `Allah allowed His Messenger and did not allow you.' Allah allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.''

Abu Shurayh was asked, "What did `Amr reply?''

He said that `Amr said, "O Abu Shurayh! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief.''

Jabir bin Abdullah said,

"I heard the Messenger of Allah saying,

لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاح

None of you is allowed to carry a weapon in Makkah.

Muslim recorded this **Hadith**.

Abdullah bin Adi bin Al-Hamra Az-Zuhri said that he heard the Messenger of Allah say while standing at Al-Hazwarah in the marketplace of Makkah,

وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ، وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ

By Allah! You are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you.

Imam Ahmad collected this **Hadith** and this is his wording.

At-Tirmidhi, An-Nasa'i and Ibn Majah also collected it.

At-Tirmidhi said, "**Hasan Sahih**.''

The Necessity of Performing Hajj

Allah said,

... وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً ...

And **Hajj** to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey.

This **Ayah** established the obligation of performing **Hajj**.

There are many **Hadiths** that mention it as one of the pillars and fundamentals of Islam, and this is agreed upon by the Muslims.

According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah once gave a speech in which he said,

أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا

O people! **Hajj** has been enjoined on you, therefore, perform **Hajj**.

A man asked, "Is it every year, O Allah's Messenger!''

The Prophet remained silent until the man repeated the question three times and he then said,

لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُم

Had I said yes, it would have become an obligation and you would not have been able to fulfill it.

He said next,

ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوه

Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.

Muslim recorded similarly.

Meaning of `Afford' in the Ayah

There are several categories of "the ability to under take the journey''. There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence.

Abu Isa At-Tirmidhi recorded that Ibn Umar said,

"A man stood up and asked the Messenger of Allah, `O Messenger of Allah! Who is the pilgrim?'

He said, `He who has untidy hair and clothes.'

Another man asked, `Which **Hajj** is better, O Messenger of Allah'!

He said, `The noisy (with supplication to Allah) and bloody (with sacrifice).'

Another man asked, `What is the ability to undertake the journey, O Messenger of Allah!'

He said, `Having provision and a means of transportation.'''

This is the narration that Ibn Majah collected.

Al-Hakim narrated that Anas said that the Messenger of Allah was asked about Allah's statement, مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً (for those who are able to undertake the journey),"What does `able to undertake the journey' mean?''

The Prophet answered,

"Having sufficient provision and a means of transportation.''

Al-Hakim stated that this **Hadith's** chain of narration is authentic, following the guidelines of Muslim in his **Sahih**, but the Two **Sahihs** did not collect it.

Ahmad recorded that Ibn Abbas said that the Messenger of Allah said,

مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّل

Whoever intends to perform **Hajj**, let him rush to perform it.

Abu Dawud also collected this **Hadith**.

The One who Denies the Necessity of Hajj Becomes a Disbeliever

Allah said,

... وَمَن كَفَرَ فَإِنَّ الله غَنِيٌّ عَنِ الْعَالَمِينَ (٩٧)

...and whoever disbelieves, then Allah stands not in need of any of the **Alamin**. (3:97)

Ibn Abbas, Mujahid and several others commented on this **Ayah**,

"Whoever denies the necessity of **Hajj** becomes disbeliever, and Allah is far Richer than to need him.''

Al-Hafiz Abu Bakr Al-Ismaili recorded that Umar bin Al-Khattab said,

"Whoever can afford **Hajj** but did not perform it, there is no difference in his case if he dies while Jew or Christian.''

This has an authentic chain of narration leading to Umar.

قُلْ يأَهْلَ الْكِتَـبِ لِمَ تَكْفُرُونَ بِـَايَـتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ

3:98 Say: "O People of the Scripture (Jews and Christians)! Why do you reject the Ayat of Allah, while Allah is Witness to what you do!''

قُلْ يأَهْلَ الْكِتَـبِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجاً وَأَنْتُمْ شُهَدَآءُ

3:99 Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses!

وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.''

Chastising the People of the Book for Their Disbelief and Blocking the Path of Allah

Allah says,

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللّهِ وَاللّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ (٩٨)

Say: "O People of the Scripture (Jews and Christians)! Why do you reject the **Ayat** of Allah, while Allah is Witness to what you do!''

In this **Ayah** Allah criticizes the disbelieving People of the Book for refusing the truth, rejecting Allah's **Ayat** and hindering those who seek to believe from His path, although they know that what the Messenger was sent with is the truth from Allah.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاء ...

Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses!

They learned this from the previous Prophets and honorable Messengers, may Allah's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hashimi Prophet from Makkah, the master of the Children of Adam, the Final Prophet and the Messenger of the Lord of heavens and earth.

... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٩٩)

And Allah is not unaware of what you do.''

Allah has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allah states that He is never unaware of what they do, and He will hold them responsible for their actions, يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (The Day whereon neither wealth nor sons will avail), (26:88).

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِن تُطِيعُواْ فَرِيقاً مِّنَ الَّذِينَ أُوتُواْ الْكِتَـبَ يَرُدُّوكُم بَعْدَ إِيمَـنِكُمْ كَـفِرِينَ

3:100 O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ ءَايَـتُ اللَّهِ وَفِيكُمْ رَسُولُهُ

3:101 And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger!

وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِىَ إِلَى صِرَطٍ مّسْتَقِيمٍ

And whoever depends upon Allah, then he is indeed guided to the right path.

Warning Muslims Against Imitating People of the Scriptures

Allah warns;

يَا أَيُّهَا الَّذِينَ آمَنُوَاْ إِن تُطِيعُواْ فَرِيقًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ (١٠٠)

O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

Allah warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allah gave them by sending His Messenger.

Similarly, Allah said,

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يَرُدُّونَكُم مِن بَعْدِ إِيمَـنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of their own envy. (2:109)

In this **Ayah** (3:100) Allah said, إِن تُطِيعُواْ فَرِيقًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ (If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!),

then said,

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللّهِ وَفِيكُمْ رَسُولُهُ ...

And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger,

meaning, disbelief is far from touching you, since the **Ayat** of Allah are being sent down on His Messenger day and night, and he recites and conveys them to you.

Similarly, Allah said,

وَمَا لَكُمْ لاَ تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُواْ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَـقَكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers. (57:8)

A **Hadith** states that one day, the Prophet said to his Companions,

أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا ؟

"Who among the faithful believers do you consider has the most amazing faith?''

They said, "The angels.''

He said,

وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِم ؟

"Why would they not believe, since they are with their Lord?''

They mentioned the Prophets.

and the Prophet said,

وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ ؟

"Why would they not believe while the revelation is sent down to them?''

They said, "Then, we are.''

وَكَيْفَ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ ؟

He said, "Why would not you believe when I am among you?''

They asked, "Who has the most amazing faith?''

قَوْمٌ يَجِيئُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا

The Prophet said, "A people who will come after you and who will find only books that they will believe in.''

Allah said next,

... وَمَن يَعْتَصِم بِاللّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٠١)

And whoever depends upon Allah, then he is indeed guided to the right path.

for trusting and relying on Allah are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ

3:102 O you who believe! Have Taqwa of Allah as is His due, and die not except as (true) Muslims.

وَاعْتَصِمُواْ بِحَبْلِ اللَّهِ جَمِيعاً وَلاَ تَفَرَّقُواْ

3:103 And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves,

وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُمْ مِّنْهَا

and remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَـتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Thus Allah makes His Ayat clear to you, that you may be guided.

Meaning of `Taqwa of Allah

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ ...

O you who believe! Have **Taqwa** of Allah as is His due,

Ibn Abi Hatim recorded that Abdullah bin Mas`ud commented on the **Ayah**, اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ (Have **Taqwa** of Allah as is His due),

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated.''

This has an authentic chain of narration to Abdullah bin Mas`ud.

Al-Hakim collected this **Hadith** in his **Mustadrak**, from Ibn Mas`ud, who related it to the Prophet.

Al-Hakim said, "It is authentic according to the criteria of the Two Sheikhs (Al-Bukhari and Muslim), and they did not record it.''

This is what he said, but it appears that it is only a statement of Abdullah bin Mas`ud, and Allah knows best.

It was also reported that Anas said,

"The servant will not have **Taqwa** of Allah as is His due until he keeps his tongue idle.''

Allah's statement,

... وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ (١٠٢)

and die not except as (true) Muslims.

means, preserve your Islam while you are well and safe, so that you die as a Muslim.

The Most Generous Allah has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islam.

Imam Ahmad recorded that Mujahid said,

"The people were circling around the Sacred House when Ibn Abbas was sitting, holding a bent-handled walking stick. Ibn Abbas said, The Messenger of Allah (recited) **يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ** (Have **Taqwa** of Allah as is His due, die not except as (true) Muslims) then he said;

وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ لَأَمَرَّتْ عَلَى أَهْلِ الْأَرْضِ عِيشَتَهُمْ، فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزَّقُّومُ ؟

Verily, if a drop of **Zaqqum** (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from **Zaqqum**?''

This was recorded by At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Hibban in his **Sahih** and Al-Hakim his **Mustadrak**.

At-Tirmidhi said, "**Hasan Sahih**" while Al-Hakim said; "It meets the conditions of the Two **Sahihs** and they did not record it."

Imam Ahmad recorded that Jabir said that;

three nights before the Messenger of Allah died he heard him saying;

لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ عَزَّ وَجَل

None of you should die except while having sincere trust in Allah, the Exalted and Most Honorable.

Muslim also recorded it.

The Two **Sahihs** record that Abu Hurayrah said that the Messenger of Allah said,

يَقُولُ اللهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

Allah said, "I am as My servant thinks of Me.''

The Necessity of Holding to the Path of Allah and the Community of the Believers

Allah said next,

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعًا وَلاَ تَفَرَّقُواْ ...

And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.

It was said that, بِحَبْلِ اللّهِ (to the Rope of Allah),

refers to Allah's covenant, just as Allah said in the following **Ayah**, ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُواْ إِلاَّ بِحَبْلٍ مِّنْ اللّهِ وَحَبْلٍ مِّنَ النَّاسِ (Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men); (3:112) in reference to pledges and peace treaties.

Allah's statement وَلاَ تَفَرَّقُواْ (and be not divided among yourselves),

> orders sticking to the community of the believers and forbids division.

There are several **Hadiths** that require adhering to the **Jama`ah** (congregation of believers) and prohibit division.

Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

> إِنَّ اللهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا:
>
> يَرْضَى لَكُمْ
>
> - أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا،
> - وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا،
> - وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللهُ أَمْرَكُمْ.
>
> وَيَسْخَطُ لَكُمْ ثَلَاثًا:
>
> - قِيلَ وَقَالَ،
> - وَكَثْرَةَ السُّؤَالِ،
> - وَإِضَاعَةَ الْمَالِ
>
> It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics.
>
> It pleases Him that;
>
> - you worship Him Alone and not associate anything or anyone with Him in worship,
> - that you hold on to the Rope of Allah altogether and do not divide, and
> - that you advise whoever Allah appoints as your Leader.

The three that displease Him are that;

- you say, `It was said,' and, `So-and-so said,'
- asking many unnecessary questions and
- wasting money.

Allah said,

... وَاذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاء فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا ...

and remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren.

This was revealed about the Aws and Khazraj. During the time of **Jahiliyyah**, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allah brought Islam, those among them who embraced it became brothers who loved each other by Allah's grace, having good ties for Allah's sake and helping each other in righteousness and piety.

Allah said,

... هُوَ الَّذِيَ أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الأَرْضِ جَمِيعاً مَّا أَلَّفَتْ بَيْنَ قُلُوبِهِمْ وَلَـكِنَّ اللّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.(8:62-63)

... وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (١٠٣)

and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.

Before Islam, their disbelief had them standing at the edge of a pit of the Fire, but Allah saved them from it and delivered them to faith. The Messenger of Allah reminded the **Ansar** (from both Aws and Khazraj) of this bounty when he was dividing the war booty of Hunayn. During that time, some **Ansar** did not like the way the booty was divided, since they did not get what the others did, although that was what Allah directed His Prophet to do.

The Messenger of Allah gave them a speech, in which he said,

يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي،

وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي،

وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي ؟

O **Ansar**! Did I not find you misguided and Allah directed you to guidance because of me!

Were you not divided beforehand and Allah united you around me!

Were you not poor and Allah enriched you because of me!

Whenever the Prophet asked them a question, they would answer, "Indeed, Allah and His Messenger have granted us bounty.''

وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

3:104 Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.

وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَآءَهُمُ الْبَيِّنَـتُ وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

3:105 And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

3:106 On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;

فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُم بَعْدَ إِيمَـنِكُمْ فَذُوقُواْ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it! Then taste the torment (in Hell) for rejecting faith.''

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَـلِدُونَ

3:107 And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.

تِلْكَ ءَايَـتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْماً لِّلْعَـلَمِينَ

3:108 These are the Ayat of Allah. We recite them to you in truth, and Allah wills no injustice to the Alamin.

وَلِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَإِلَى اللَّهِ تُرْجَعُ الاٍّمُورُ

3:109 And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.

The Command to Establish the Invitation to Allah

Allah said,

وَلْتَكُن مِّنكُمْ أُمَّةٌ ...

Let there arise out of you a group of people,

... يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ...

inviting to all that is good (Islam), enjoining **Al-Ma`ruf** (all that Islam orders) and forbidding **Al-Munkar** (all that Islam has forbidden).

> that calls to righteousness, enjoins all that is good and forbids evil in the manner Allah commanded.

... وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (١٠٤)

And it is they who are the successful.

Ad-Dahhak said,

> "They are a special group of the Companions and a special group of those after them, that is those who perform **Jihad** and the scholars.''

The objective of this **Ayah** is that there should be a segment of this Muslim **Ummah** fulfilling this task, even though it is also an obligation on every member of this **Ummah**, each according to his ability.

Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

مَنْ رَأى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذلِكَ أَضْعَفُ الْإِيمَان

Whoever among you witnesses an evil,

- let him change it with his hand.
- If he is unable, then let him change it with his tongue.
- If he is unable, then let him change it with his heart, and this is the weakest faith.

In another narration, The Prophet said,

وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَل

There is no faith beyond that, not even the weight of a mustard seed.

Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

وَالَّذِي نَفْسِي بِيَدِه، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبَ لَكُم

By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.

At-Tirmidhi also collected this **Hadith** and said, "**Hasan**".

There are many other **Hadiths** and **Ayat** on this subject, which will be explained later.

The Prohibition of Division

Allah said,

وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَاءهُمُ الْبَيِّنَاتُ ...

And be not as those who divided and differed among themselves after the clear proofs had come to them.

In this **Ayah**, Allah forbids this **Ummah** from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

... وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (١٠٥)

It is they for whom there is an awful torment.

Imam Ahmad recorded that Abu Amir Abdullah bin Luhay said,

"We performed **Hajj** with Muawiyah bin Abi Sufyan. When we arrived at Makkah, he stood up after praying **Zuhr** and said, `The Messenger of Allah said,

إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً يَعْنِي الْأَهْوَاءَ كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ

وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِه، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَه

The People of the Two Scriptures divided into seventy-two sects. This **Ummah** will divide into seventy-three sects, all in the Fire except one, that is, the **Jama`ah**.

Some of my **Ummah** will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.

Muawiyah said next:

By Allah, O Arabs! If you do not adhere to what came to you from your Prophet then other people are even more prone not to adhere to it.''

Similar was recorded by Abu Dawud from Ahmad bin Hanbal and Muhammad bin Yahya.

The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allah said next,

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ...

On the Day when some faces will become white and some faces will become black;

on the Day of Resurrection.

This is when the faces of followers of the **Sunnah** and the **Jama`ah** will radiate with whiteness, and the faces of followers of **Bid`ah** (innovation) and division will be darkened, as has been reported from Ibn Abbas.

Allah said,

... فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُم بَعْدَ إِيمَانِكُمْ ...

As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it!"

Al-Hasan Al-Basri said,

"They are the hypocrites.''

... فَذُوقُواْ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (١٠٦)

Then taste the torment (in Hell) for rejecting faith.

and this description befits every disbeliever.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللّهِ هُمْ فِيهَا خَالِدُونَ (١٠٧)

And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.

in Paradise, where they will reside for eternity and shall never desire to be removed.

Abu Isa At-Tirmidhi recorded that Abu Ghalib said,

"Abu Umamah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, `The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.'

He then recited, يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ (On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black), until the end of the **Ayah**.

I said to Abu Umamah, `Did you hear this from the Messenger of Allah?'

He said, `If I only heard it from the Messenger of Allah once, twice, thrice, four times, or seven times, I would not have narrated it to you.'''

At-Tirmidhi said, "This **Hadith** is **Hasan**.''

Ibn Majah and Ahmad recorded similarly.

Allah said,

تِلْكَ آيَاتُ اللّهِ نَتْلُوهَا عَلَيْكَ ...

These are the **Ayat** of Allah. We recite them to you,

meaning, `These are the verses of Allah, His proofs and signs that We reveal to you, O Muhammad.'

... بِالْحَقِّ ...

in truth,

making known the true reality of this world and the Hereafter.

... وَمَا اللّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ (١٠٨)

and Allah wills no injustice to the **Alamin**.

for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything

and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice.

this is why He said next,

وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

and to Allah belongs all that is in the heavens and all that is in the Earth,

they are all His servants and His property.

... وَإِلَى اللّهِ تُرْجَعُ الأُمُورُ (١٠٩)

And all matters go back to Allah.

for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

3:110 You are the best of peoples ever raised up for mankind;

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

you enjoin Al-Ma`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah.

وَلَوْ ءَامَنَ أَهْلُ الْكِتَـبِ لَكَانَ خَيْراً لَّهُمْ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَـسِقُونَ

And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fasiqun (rebellious).

لَن يَضُرُّوكُمْ إِلاَّ أَذًى وَإِن يُقَـتِلُوكُمْ يُوَلُّوكُمُ الاٌّدُبَارَ ثُمَّ لاَ يُنصَرُونَ

3:111 They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُواْ إِلاَّ بِحَبْلٍ مِّنْ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ

3:112 They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men;

وَبَآءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

they have drawn on themselves the wrath of Allah, and destitution is put over them.

ذلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِـَايَـتِ اللَّهِ وَيَقْتُلُونَ الاٌّنْبِيَآءَ بِغَيْرِ حَقٍّ

This is because they disbelieved in the Ayat of Allah and killed the Prophets without right.

ذلِكَ بِمَا عَصَوْاْ وَّكَانُواْ يَعْتَدُونَ

This is because they disobeyed (Allah) and used to transgress (the limits set by Allah).

Virtues of the Ummah of Muhammad the Best Nation Ever

Allah states that the **Ummah** of Muhammad is the best nation ever,

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ...

You are the best of peoples ever raised up for mankind,

Al-Bukhari recorded that Abu Hurayrah commented on this **Ayah**,

> "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam.''

Similar was said by Ibn Abbas, Mujahid, Atiyah Al-Awfi, Ikrimah, Ata and Ar-Rabi bin Anas that, **كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ** (You are the best of peoples ever raised up for mankind),

> means, the best of peoples for the people.

The meaning of the **Ayah** is that the **Ummah** of Muhammad is the most righteous and beneficial nation for mankind. Hence Allah's description of them,

... تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ ...

you enjoin **Al-Ma`ruf** and forbid **Al-Munkar** and believe in Allah.

Ahmad, At-Tirmidhi, Ibn Majah, and Al-Hakim recorded that Hakim bin Muawiyah bin Haydah narrated that his father said that the Messenger of Allah said,

> أَنْتُمْ تُوَفُّون سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ أَكْرَمُ عَلَى اللهِ عَزَّ وَجَل
>
> You are the final of seventy nations, you are the best and most honored among them to Allah.
>
> This is a well-known **Hadith** about which At-Tirmidhi said, "**Hasan**'', and which is also narrated from Mu`adh bin Jabal and Abu Sa`id.

The **Ummah** of Muhammad achieved this virtue because of its Prophet, Muhammad, peace be upon him, the most regarded of Allah's creation and the most honored Messenger with Allah. Allah sent Muhammad with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muhammad's Law,

few deeds take the place of the many deeds that other nations performed. For instance, Imam Ahmad recorded that Ali bin Abi Talib said,

"The Messenger of Allah said,

أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاء

I was given what no other Prophet before me was given.

We said, `O Messenger of Allah! What is it?'

He said,

- نُصِرْتُ بِالرُّعْبِ،
- وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ،
- وَسُمِّيتُ أَحْمَدَ،
- وَجُعِلَ التُّرَابُ لِي طَهُورًا،
- وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَم

- I was given victory by fear,
- I was given the keys of the earth,
- I was called Ahmad,
- the earth was made a clean place for me (to pray and perform Tayammum with it),
- and my **Ummah** was made the best **Ummah**."

The chain of narration for this **Hadith** is **Hasan**.

There are several **Hadiths** that we should mention here.

The Two **Sahihs** recorded that Az-Zuhri said that, Sa`id bin Al-Musayyib said that Abu Hurayrah narrated to him,

"I heard the Messenger of Allah saying,

يَدْخُلُ الْجَنَّـــة مِنْ أُمَّتِي زُمْرَةٌ وَهُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْر

A group of seventy thousand from my **Ummah** will enter Paradise, while their faces are radiating, just like the moon when it is full.'

Ukkashah bin Mihsan Al-Asadi stood up, saying, `O Messenger of Allah! Supplicate to Allah that I am one of them.'

The Messenger of Allah said,

اللَّهُمَّ اجْعَلْهُ مِنْهُم

`O Allah! Make him one of them.'

A man from the **Ansar** also stood and said, `O Messenger of Allah! Supplicate to Allah that I am one of them.'

The Messenger said,

سَبَقَكَ بِهَا عُكَّاشَة

Ukkashah has beaten you to it.'

Another Hadith that Establishes the Virtues of the Ummah of Muhammad in this Life and the Hereafter

Imam Ahmad recorded that Jabir said,

"I heard the Messenger of Allah saying,

إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ رُبُعَ الْجَنَّــة

`I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.'

We said, `**Allahu Akbar**'.

He then said,

أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاس

`I hope that they will be one-third of the people.'

We said, `**Allahu Akbar**'.

He then said,

أَرْجُو أَنْ تَكُونُوا الشَّطْرَ

`I hope that you will be one-half.'''

Imam Ahmad recorded the same **Hadith** with another chain of narration, and this **Hadith** meets the criteria of Muslim in his **Sahih**.

In the Two **Sahihs**, it is recorded that Abdullah bin Mas`ud said,

"The Messenger of Allah said to us,

أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّـةِ ؟

Does it please you that you will be one-fourth of the people of Paradise?

We said, `**Allahu Akbar**!'

He added,

أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّـةِ ؟

Does it please you that you will be one-third of the people of Paradise?

We said, `**Allahu Akbar**!'

He said,

إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّـةِ؟

I hope that you will be half of the people of Paradise.''

Another Hadith

Imam Ahmad recorded that Buraydah said that;

the Prophet said,

أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفَ، هذِهِ الْأُمَّةُ مِنْ ذلِكَ ثَمَانُونَ صَفًّا

The people of Paradise are one hundred and twenty rows, this **Ummah** takes up eighty of them.

Imam Ahmad also collected this **Hadith** through another chain of narration.

At-Tirmidhi and Ibn Majah also collected this **Hadith**, and At-Tirmidhi said, this **Hadith** is **Hasan**.

Abdur-Razzaq recorded that Abu Hurayrah said that,

the Prophet said,

نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّـــة، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ،

فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبَعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَى بَعْدَ غَد

We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allah gave us the guidance of truth that they have been disputing about.

This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).

Al-Bukhari and Muslim collected this **Hadith**.

Muslim recorded Abu Hurayrah saying that the Messenger of Allah said,

نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّـــة

We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise... until the end of the **Hadith**.

These and other **Hadiths** conform to the meaning of the **Ayah**, **كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ** (You are the best of peoples ever raised up

for mankind; you enjoin **Al-Ma`ruf** (all that Islam has ordained) and forbid **Al-Munkar** (all that Islam has forbidden), and you believe in Allah).

Therefore, whoever among this **Ummah** acquires these qualities, will have a share in this praise.

Qatadah said,

> "We were told that Umar bin Al-Khattab recited this **Ayah** (3:110) during a **Hajj** that he performed, when he saw that the people were rushing. He then said, `Whoever likes to be among this (praised) **Ummah**, let him fulfill the condition that Allah set in this **Ayah**.'"
>
> Ibn Jarir recorded this.

Those from this **Ummah** who do not acquire these qualities will be just like the People of the Scriptures whom Allah criticized, when He said, كَانُواْ لاَ يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ (They did not forbid one another from the **Munkar** which they committed... (5:79).

This is the reason why, after Allah praised the Muslim **Ummah** with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

... وَلَوْ آمَنَ أَهْلُ الْكِتَابِ ...

And had the People of the Scripture (Jews and Christians) believed,

> in what was sent down to Muhammad.

... لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)

it would have been better for them; among them are some who have faith, but most of them are **Fasiqun** (rebellious).

Therefore only a few of them believe in Allah and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allah then said,

لَن يَضُرُّوكُمْ إِلاَّ أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدُبَارَ ثُمَّ لاَ يُنصَرُونَ (١١١)

> They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

> This is what occurred, for at the battle of Khyber, Allah brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madinah, the tribes of Qaynuqa, Nadir and Qurayzah, were also humiliated by Allah.

> Such was the case with the Christians in the area of Ash-Sham later on, when the Companions defeated them in many battles and took over the leadership of Ash-Sham forever.

> There shall always be a group of Muslims in Ash-Sham area until `Isa, son of Maryam, descends while they are like this (on the truth, apparent and victorious). `Isa will at that time rule according to the Law of Muhammad, break the cross, kill the swine, banish the **Jizyah** and only accept Islam from the people.

Allah said next,

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلاَّ بِحَبْلٍ مِّنْ اللهِ وَحَبْلٍ مِّنَ النَّاسِ ...

> Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men;

>> meaning, Allah has placed humiliation and disgrace on them wherever they may be, and they will never be safe, إِلاَّ بِحَبْلٍ مِّنْ اللّهِ (except when under a covenant from Allah), under the **Dhimmah** (covenant of protection) from Allah that requires them to pay the **Jizyah** (tax, to Muslims,) and makes them subservient to Islamic Law.

وَحَبْلٍ مِّنَ النَّاسِ (and a covenant from men);

> meaning, covenant from men, such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars.

Ibn Abbas said that, إِلاَّ بِحَبْلٍ مِّنْ اللّهِ وَحَبْلٍ مِّنَ النَّاسِ (except when under a covenant from Allah, and a covenant from men);

> refers to a covenant of protection from Allah and a pledge of safety from people.
>
> Similar was said by Mujahid, Ikrimah, Ata, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and Ar-Rabi bin Anas.

Allah's statement,

... وَبَآؤُوا بِغَضَبٍ مِّنَ اللّهِ ...

they have drawn on themselves the wrath of Allah,

> means, they earned Allah's anger, which they deserved.

... وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ...

and destitution is put over them,

> meaning they deserve it by decree and legislatively.

Allah said next,

... ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللّهِ وَيَقْتُلُونَ الأَنبِيَاء بِغَيْرِ حَقٍّ ...

This is because they disbelieved in the **Ayat** of Allah and killed the Prophets without right.

> meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter.

Allah said,

... ذَلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ (١١٢)

This is because they disobeyed and used to transgress (the limits set by Allah).

> meaning, what lured them to disbelieve in Allah's **Ayat** and kill His Messengers, is the fact that they often disobeyed Allah's commands, committed His prohibitions and transgressed His set limits.
>
> We seek refuge from this behavior, and Allah Alone is sought for each and every type of help.

لَيْسُواْ سَوَآءً مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـتِ اللَّهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

3:113 Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَـرِعُونَ فِى الْخَيْرَتِ وَأُوْلَـئِكَ مِنَ الصَّـلِحِينَ

3:114 They believe in Allah and the Last Day; they enjoin Al-Ma`ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.

وَمَا يَفْعَلُواْ مِنْ خَيْرٍ فَلَنْ يُكْفَروهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

3:115 And whatever good they do, nothing will be rejected of them; for Allah knows well the Muttaqin (the pious).

إِنَّ الَّذِينَ كَفَرُواْ لَنْ تُغْنِىَ عَنْهُمْ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ مِّنَ اللَّهِ شَيْئاً

3:116 Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allah.

وَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

They are the dwellers of the Fire, therein they will abide.

مَثَلُ مَا يُنْفِقُونَ فِى هِـذِهِ الْحَيَوةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ

3:117 The parable of what they spend in this world is that of a wind of Sir; it struck the harvest of a people who did wrong against themselves and destroyed it.

وَمَا ظَلَمَهُمُ اللَّهُ وَلَـكِنْ أَنفُسَهُمْ يَظْلِمُونَ

Allah wronged them not, but they wronged themselves.

Virtues of the People of the Scriptures Who Embrace Islam

Muhammad bin Ishaq and others, including Al-Awfi who reported it from Ibn Abbas, said;

> "These **Ayat** were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is Abdullah bin Salam, Asad bin Ubayd, Tha`labah bin Sa`yah, Usayd bin Sa`yah, and so forth.
>
> This **Ayah** means that those among the People of the Book whom Allah rebuked earlier are not at all the same as those among them who embraced Islam.

Hence Allah's statement,

لَيْسُواْ سَوَاء ...

Not all of them are alike.

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allah said,

... مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَآئِمَةٌ ...

a party of the People of the Scripture stand for the right,

for they implement the Book of Allah, adhere to His Law and follow His Prophet Muhammad.

Therefore, this type is on the straight path,

... يَتْلُونَ آيَاتِ اللّهِ آنَاء اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣)

they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.

They often stand in prayer at night for **Tahajjud**, and recite the Qur'an in their prayer.

يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُوْلَـئِكَ مِنَ الصَّالِحِينَ (١١٤)

They believe in Allah and the Last Day; they enjoin **Al-Ma`ruf** and forbid **Al-Munkar**; and they hasten in (all) good works; and they are among the righteous. (3: 114)

This is the same type of people mentioned at the end of the **Surah**;

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلّهِ

And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. (3:199)

Allah said here,

وَمَا يَفْعَلُواْ مِنْ خَيْرٍ فَلَن يُكْفَرُوْهُ ...

And whatever good they do, nothing will be rejected of them;

> meaning, their good deeds will not be lost with Allah. Rather, He will award them the best rewards.

... وَاللّهُ عَلِيمٌ بِالْمُتَّقِينَ (١١٥)

for Allah knows well the **Muttaqin** (the pious).

> for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him.

إِنَّ الَّذِينَ كَفَرُواْ ...

Surely, those who disbelieve,

> Allah mentions the disbelieving polytheists:

... لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللّهِ شَيْئًا ...

neither their properties nor their offspring will avail them against Allah,

> meaning, nothing can avert Allah's torment and punishment from striking them.

... وَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١١٦)

They are the dwellers of the Fire, therein they will abide.

The Parable of What the Disbelievers Spend in This Life

Allah gave a parable for what the disbelievers spend in this life,

مَثَلُ مَا يُنفِقُونَ فِي هِـذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ ...

The likeness of what they spend in this world is the likeness of a wind of **Sir**;

Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi bin Anas and others have said.

> a frigid wind.

Ata said that;

> **Sir**, means, `cold and snow.'

Ibn Abbas and Mujahid are also reported to have said that;

> **Sir** means, `fire'.

This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

... أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ ...

It struck the harvest of a people who did wrong against themselves and destroyed it,

> by burning.
>
> This **Ayah** mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allah destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations.

... وَمَا ظَلَمَهُمُ اللّهُ وَلَـكِنْ أَنفُسَهُمْ يَظْلِمُونَ (١١٧)

And Allah wronged them not, but they wronged themselves.

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا عَنِتُّمْ

3:118 O you who believe! Take not as (your) Bitanah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely.

قَدْ بَدَتِ الْبَغْضَآءُ مِنْ أَفْوَهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ

Hatred has already appeared from their mouths, but what their breasts conceal is far worse.

قَدْ بَيَّنَّا لَكُمُ الأَيَـتِ إِنْ كُنتُمْ تَعْقِلُونَ

Indeed We have made plain to you the Ayat if you understand.

هَاأَنتُمْ أُوْلاءِ تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَـبِ كُلِّهِ

3:119 Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures.

وَإِذَا لَقُوكُمْ قَالُواْ ءَامَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ

And when they meet you, they say, "We believe.'' But when they are alone, they bite their Anamil at you in rage.

قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets). ''

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا

3:120 If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it.

وَإِن تَصْبِرُواْ وَتَتَّقُواْ لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً

But if you remain patient and have Taqwa, not the least harm will their cunning do to you.

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

Surely, Allah surrounds all that they do.

The Prohibition of Taking Advisors From Among the Disbelievers

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ ...

O you who believe! Take not as (your) **Bitanah** those other than your own,

Allah forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allah said, لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ (Take not as (your) **Bitanah** those other than your own), in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs.

Al-Bukhari and An-Nasa'i recorded that, Abu Sa`id said that the Messenger of Allah said,

> مَا بَعَثَ اللهُ مِنْ نَبِيَ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالسُّوءِ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ الله

> Allah has not sent any Prophet nor was there any **Khalifah** but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allah gives immunity are immune.

Ibn Abi Hatim reported that Ibn Abi Ad-Dahqanah said,

> "Umar bin Al-Khattab was told, `There is young man here from the people of Hirah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?'

> Umar said, `I would then be taking advisors from among the disbelievers.'"

This **Ayah** and the story about Umar testify to the fact that Muslims are not allowed to use **Ahl Adh-Dhimmah** to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers.

This is why Allah said,

... لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا عَنِتُّمْ ...

since they will not fail to do their best to corrupt you. They desire to harm you severely.

Allah then said,

... قَدْ بَدَتِ الْبَغْضَاء مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ...

Hatred has already appeared from their mouths, but what their breasts conceal is far worse.

> meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity

they have against Islam and its people in their hearts.

Since this fact is apparent to every person who has sound comprehension, therefore,

... قَدْ بَيَّنَّا لَكُمُ الآيَاتِ إِن كُنتُمْ تَعْقِلُونَ (١١٨)

Indeed We have made plain to you the **Ayat** if you understand.

Allah said next,

هَاأَنتُمْ أُوْلاء تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ ...

O! You are the ones who love them but they love you not,

meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

... وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ...

And you believe in all the Scriptures,

meaning, you have no doubt in any part of Allah's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muhammad bin Ishaq reported that Ibn Abbas said that, وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ (and you believe in all the Scriptures),

means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you.

Ibn Jarir collected this statement.

... وَإِذَا لَقُوكُمْ قَالُواْ آمَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ ...

And when they meet you, they say, "We believe.'' But when they are alone, they bite their **Anamil** at you in rage.

Qatadah stated that,

> **Anamil**, means the tips of the fingers.

This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allah describes, وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ (But when they are alone, they bite their **Anamil** at you in rage) and rage is extreme anger and fury.

Allah said to them,

... قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ اللّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (١١٩)

Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).''

> for no matter how much you envy the believers and feel rage towards them, know that Allah shall perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage.

إِنَّ اللّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (Allah knows what is in the breasts),

> Allah has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allah will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allah said,

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا ...

If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it.

> This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If

the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allah's decree, just as occurred during the battle of **Uhud**, the hypocrites become pleased.

Allah said to His believing servants,

... وَإِن تَصْبِرُواْ وَتَتَّقُواْ لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ...

But if you remain patient and have **Taqwa**, not the least harm will their cunning do to you.

Allah directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allah and trusting Him.

... إِنَّ اللّهَ بِمَا يَعْمَلُونَ مُحِيطٌ (١٢٠)

Surely, Allah surrounds all that they do.

Allah encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allah wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees.

Verily, whoever relies on Allah, Allah shall suffice for him.

Allah then mentions the story of **Uhud**, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّىءُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

3:121 And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower.

إِذْ هَمَّتْ طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلاَ وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

3:122 When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

3:123 And Allah has already made you victorious at Badr, when you were a weak little force. So have Taqwa of Allah that you may be grateful.

The Battle of Uhud

According to the majority of scholars, these **Ayat** are describing the battle of **Uhud**, as Ibn Abbas, Al-Hasan, Qatadah, As-Suddi and others said.

The battle of **Uhud** occurred on a Saturday, in the month of **Shawwal** on the third year of **Hijrah**.

Ikrimah said that **Uhud** occurred in the middle of the month of **Shawwal**, and Allah knows best.

The Reason Behind the Battle of Uhud

The idolators suffered many casualties among their noble men at the battle of **Badr**. The caravan that Abu Sufyan led (before

Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at **Badr** to demand from Abu Sufyan to, "Spend this money on fighting Muhammad!''

Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the **Ahabish** tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near **Uhud** facing Al-Madinah.

The Messenger of Allah led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjar called Malik bin Amr. The Prophet then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madinah.

Abdullah bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madinah, saying that if the disbelievers lay siege to Al-Madinah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madinah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure.

However, some companions who did not attend the battle of **Badr** advised that the Muslims should go out to **Uhud** to meet the disbelievers.

The Messenger of Allah went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allah to go out?'' They said, "O Messenger of Allah! If you wish, we will remain in Al-Madinah.''

The Messenger of Allah said,

مَا يَنْبَغِي لِنَبِيَ إِذَا لَبِسَ لَأْمَتَهُ أَنْ يَرْجِعَ حَتَّى يَحْكُمَ اللهُ لَه

> It is not for a Prophet to wear his shield for war then lay down his arms before Allah decides in his favor.

The Messenger of Allah marched with a thousand of his Companions.

When they reached the Shawt area, Abdullah bin Ubayy went back to Al-Madinah with a third of the army, claiming he was angry the Prophet did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today.''

The Messenger of Allah marched until he reached the hillside in the area of **Uhud**, where they camped in the valley with Mount **Uhud** behind them.

The Messenger of Allah said,

لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَال

> No one starts fighting until I issue the command to fight.

The Messenger prepared his forces for battle, and his army was seven hundred men. He appointed Abdullah bin Jubayr, from Bani Amr bin Awf, to lead the archers who were fifty men. The Prophet said to them,

انْضَحُوا الْخَيْلَ عَنَّا، وَلَا نُؤْتَيَنَّ مِنْ قِبَلِكُمْ، وَالْزَمُوا مَكَانَكُمْ، إِنْ كَانَتِ النَّوْبَةُ لَنَا أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُم

> Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.

The Prophet wore two protective shields and gave the flag to Mus`ab bin Umayr of Bani Abd Ad-Dar. The Prophet also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later.

The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khalid bin Al-Walid to lead the right side of the horsemen and Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani Abd Ad-Dar. Allah willing, we will mention the details of this battle later on, if Allah wills.

Allah said here,

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّىءُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ...

And (remember) when you left your household in the morning to post the believers at their stations for the battle,

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

... وَاللّهُ سَمِيعٌ عَلِيمٌ (١٢١)

And Allah is All-Hearer, All-Knower.

He hears what you say and knows what you conceal in your hearts.

Allah said next,

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلاَ وَاللّهُ وَلِيُّهُمَا وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٢٢)

When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.

Al-Bukhari recorded that Jabir bin `Abdullah said,

"The **Ayah**, إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا (When two parties from among you were about to lose heart) was revealed about us, (the two Muslim tribes of) Bani Harithah and Bani Salamah.

I (or we) would not be pleased if it was not revealed, because Allah said in it, وَاللّهُ وَلِيُّهُمَا (but Allah was their **Wali** (Supporter and Protector)).''

Muslim recorded this **Hadith** from Sufyan bin Uyaynah.

Reminding the Believers of Their Victory at Badr

Allah said,

وَلَقَدْ نَصَرَكُمُ اللّهُ بِبَدْرٍ ...

And Allah has already made you victorious at **Badr**,

meaning, during the battle of **Badr**, which occurred on a Friday, the seventeenth of **Ramadan**, in the second year of **Hijrah**.

The day of **Badr** is known as **Yawm Al-Furqan** (the Day of the Clarification), by which Allah gave victory and dominance to Islam and its people and disgraced and destroyed **Shirk**, even though the Muslims were few. The Muslims numbered three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allah gave victory to His Messenger, supported His revelation, and illuminated success on the faces of the Prophet and his following.

Allah also brought disgrace to **Shaytan** and his army. This is why Allah reminded His believing servants and pious party of this favor,

وَلَقَدْ نَصَرَكُمُ اللّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ...

And Allah has already made you victorious at **Badr**, when you were a weak little force,

when you were few then.

This **Ayah** reminds them that victory is only from Allah, not because of a large army and adequate supplies. This is why Allah said in another **Ayah**, لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا ...and on the day of Hunayn (battle) when you rejoiced at your great

number, but it availed you naught... until, وَاللَّهُ غَفُورٌ رَّحِيمٌ ...and Allah is Oft-Forgiving, Most Merciful (9:25-27).

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after **Badr** bin An-Narayn, the person who dug the well.

... فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ (١٢٣)

So have **Taqwa** of Allah that you may be grateful.

means, fulfill the obligations of His obedience.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُمْ بِثَلاَثَةِ ءَالاَفٍ مِّنَ الْمَلَـئِكَةِ مُنزَلِينَ

3:124 (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down!''

بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ وَيَأْتُوكُمْ مِّن فَوْرِهِمْ هَـذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ ءَالافٍ مِّنَ الْمَلَـئِكَةِ مُسَوِّمِينَ

3:125 "But, if you hold on to patience and have Taqwa, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).''

وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

3:126 Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

لِيَقْطَعَ طَرَفاً مِّنَ الَّذِينَ كَفَرُواْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَآئِبِينَ

3:127 That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

لَيْسَ لَكَ مِنَ الاٌّمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَـلِمُونَ

3:128 Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.

وَلِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

3:129 And to Allah belongs all that is in the heavens and all that is in the earth.

يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.

The Support of the Angels

Allah says,

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاَثَةِ آلاَفٍ مِّنَ الْمَلآئِكَةِ مُنزَلِينَ (١٢٤)

(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down!''

The scholars of Tafsir differ over whether the promise contained in these **Ayat** referred to the battle of **Badr** or **Uhud**.

The First View;

There are two opinions about this,

- one of them saying that Allah's statement, إِذْ تَقُولُ لِلْمُؤْمِنِينَ ((Remember) when you said to the believers) is related to His statement, وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ (And Allah has already made you victorious at **Badr**), (3:123).

This was reported from Al-Hasan Al-Basri, Amr Ash-Sha`bi, Ar-Rabi bin Anas and several others, Ibn Jarir also agreed with this opinion.

Abbad bin Mansur said that Al-Hasan said that;

- Allah's statement, إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاَثَةِ آلاَفٍ مِّنَ الْمَلآئِكَةِ ((Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels''), is about the battle of **Badr**;

Ibn Abi Hatim also recorded this statement.

Ibn Abi Hatim then reported that Amr Ash-Sha`bi said,

- "On the day of **Badr**, the Muslims received information that Kurz bin Jabir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allah revealed; أَلَن يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاَثَةِ آلاَفٍ مِّنَ الْمَلآئِكَةِ مُنزَلِينَ ("Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down''), until, مُسَوِّمِينَ (having marks (of distinction)), (3:124,125). The news of the defeat of the idolators (at **Badr**) reached Kurz and he did not reinforce them, and thus, Allah did not reinforce the Muslims with the five (thousands of angels).''

As for Ar-Rabi bin Anas, he said,

"Allah supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand.''

If one asks, according to this opinion, how can we combine between this **Ayah** and Allah's statement about **Badr**, إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ ((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession.'') until, إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ (Verily! Allah is All-Mighty, All-Wise) (8:9-10), we say that the one thousand mentioned here does not contradict the three thousand mentioned in the above **Ayah** (3:124).

The word "in succession'' means they follow each other and thus indicates that thousands more will follow them.

The two Ayat above (8:9 and 3:124) are similar in meaning and it appears that they both were about the battle of **Badr**, because the angels did fight in the battle of **Badr**, as the evidence indicates.

Allah knows best.

Allah's statement,

بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ ...

But if you hold on to patience and have **Taqwa**,

> means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command.

... وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـذَا ...

and they will come rushing,

Al-Hasan, Qatadah, Ar-Rabi and As-Suddi said that Allah's statement means,

> they (angels) will rush to you instantaneously.

Al-Awfi said that Ibn Abbas said that the **Ayah** means,

> "All at once.''

It is also said that;

> it means, before their anger subsides (against the disbelievers).

The Second View;

The second opinion stipulates that the promise mentioned here (concerning the angels participating in battle) is related to Allah's statement, **وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّىءُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ** (And (remember) when you left your household in the morning to post the believers at their stations for the battle) (3:121) of **Uhud**.

However, we should add, the angels did not come to the aid of Muslims at **Uhud**, because Allah made it conditional, **بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ** (But if you hold on to patience and have **Taqwa**), (3:125).

The Muslims were not patient at **Uhud**. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allah's statement,

... يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلافٍ مِّنَ الْمَلآئِكَةِ مُسَوِّمِينَ (١٢٥)

your Lord will help you with five thousand angels having marks,

of distinction.

Abu Ishaq As-Subay`i said; from Harithah bin Mudarrib said that Ali bin Abi Talib said,

"The angels were distinguished by wearing white wool at Badr.''

The angels also had special markings distinguishing their horses.

Allah said,

وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ...

Allah made it not but as a message of good news for you and as an assurance to your hearts,

This **Ayah** means, "Allah sent down angels and told you about their descent to encourage you

and to comfort and reassure your hearts. You should know that victory only comes from Allah and that if He willed, He would have defeated your enemy without you having to fight them.''

For instance, Allah said after commanding the believers to fight,

ذلِكَ وَلَوْ يَشَآءِ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَـلَهُمْ

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. (47:4-6)

This is why Allah said here,

وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ الْعَزِيزِ الْحَكِيمِ (١٢٦)

Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

This **Ayah** means,

"Allah is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions.''

Allah said,

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا ...

That He might cut off a part of those who disbelieve,

meaning, out of His wisdom, He commands you to perform **Jihad** and to fight.

Allah then mentions the various consequences of performing **Jihad** against the disbelievers. For instance, Allah said, لِيَقْطَعَ طَرَفًا (That He might cut off a part...),

meaning, to cause a part of a nation to perish.

... مِّنَ الَّذِينَ كَفَرُواْ أَوْ يَكْبِتَهُمْ ...

of those who disbelieve, or expose them to infamy,

by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you.

This is why Allah said next,

... أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ ...

or expose them to infamy, so that they retire,

to go back to their land,

... خَآئِبِينَ (١٢٧)

frustrated.

without achieving their aims.

Allah then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذَّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (١٢٨)

Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.

لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision),

meaning, "The matter is all in My Hand.''

Allah also said,

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey (the Message) and on Us is the reckoning. (13:40)

and,

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

and,

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Verily, you guide not whom you like, but Allah guides whom He wills. (28: 56)

Muhammad bin Ishaq said that Allah's statement, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision),

means, "No part of the decision regarding My servants is yours, except what I command you.''

Allah then mentions the rest of the consequences of Jihad,

... أَوْ يَتُوبَ عَلَيْهِمْ ...

whether He pardons them,

concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

... أَوْ يُعَذَّبَهُمْ ...

or punishes them;

in this life and the Hereafter because of their disbelief and errors.

... فَإِنَّهُمْ ظَالِمُونَ

verily, they are the wrongdoers.

and thus, they deserve such a fate.

Al-Bukhari recorded that, Salim bin Abdullah said that his father said that he heard the Messenger of Allah saying -- when he raised his head from bowing in the second unit of the **Fajr** prayer --

> "O Allah! Curse so-and-so,'' after saying; **Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd**. Thereafter, Allah revealed this **Ayah**, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision).
>
> This was also recorded by An-Nasa'i.

Imam Ahmad recorded that Salim bin Abdullah said that his father said that he heard the Messenger of Allah saying,

> اللَّهُمَّ الْعَنْ فُلَانًا،
>
> اللَّهُمَّ الْعَنِ الْحَارِثَ بْنَ هِشَامٍ،
>
> اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو،
>
> اللَّهُمَّ الْعَنْ صَفْوَانَ بْنَ أُمَيَّة
>
> O Allah! Curse so-and-so.
>
> O Allah! Curse Al-Harith bin Hisham.
>
> O Allah! Curse Suhayl bin Amr.
>
> O Allah! Curse Safwan bin Umayyah.
>
> Thereafter, this **Ayah** was revealed; لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذَّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers).
>
> All these persons were pardoned (after they embraced Islam later on).

Al-Bukhari recorded that Abu Hurayrah said that;

> when Allah's Messenger would supplicate against or for someone, he would do so when he was

finished bowing and saying; **Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd**.

He would then say, (the **Qunut**)

اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ،

اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُف

O Allah! Save Al-Walid bin Al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabiah and the weak and the helpless people among the faithful believers.

O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Yusuf.

He would say this supplication aloud.

He sometimes would supplicate during the Dawn prayer, "O Allah! Curse so-and-so (persons),'' mentioning some Arab tribes. Thereafter, Allah revealed, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision).

Al-Bukhari recorded that Hamid and Thabit said that,

Anas bin Malik said that the Prophet was injured during the battle of **Uhud** and said,

كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ ؟

How can a people achieve success after having injured their Prophet?

Thereafter, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision), was revealed.

Imam Ahmad recorded that Anas said that,

the Prophet's front tooth was broken during the battle of **Uhud** and he also sustained injuries on his forehead until blood dripped on his face. The Prophet said,

كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ إِلى رَبِّهِمْ عَزَّ وَجَلَّ ؟

How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored? Allah revealed, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذَّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers).

Muslim also collected this **Hadith**.

Allah then said,

وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

And to Allah belongs all that is in the heavens and all that is in the Earth.

everything is indeed the property of Allah and all are servants in His Hand.

... يَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء ...

He forgives whom He wills, and punishes whom He wills.

for His is the decision and none can resist His decision.

Allah is never asked about what He does, while they will be asked.

... وَاللّهُ غَفُورٌ رَّحِيمٌ (١٢٩)

and Allah is Oft-Forgiving, Most Merciful.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَأْكُلُواْ الرِّبَا أَضْعَـفاً مُّضَـعَفَةً وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:130 O you who believe! Do not consume Riba doubled and multiplied, but fear Allah that you may be successful.

وَاتَّقُواْ النَّارَ الَّتِى أُعِدَّتْ لِلْكَـفِرِينَ

3:131 And fear the Fire, which is prepared for the disbelievers.

وَأَطِيعُواْ اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

3:132 And obey Allah and the Messenger that you may obtain mercy.

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَـوَتُ وَالاٌّرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

3:133 And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious).

الَّذِينَ يُنفِقُونَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكَـظِمِينَ الْغَيْظَ
وَالْعَـفِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

3:134 Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the Muhsinin (the good-doers).

وَالَّذِينَ إِذَا فَعَلُواْ فَـحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللَّهَ
فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ

3:135 And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins;

وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ
وَهُمْ يَعْلَمُونَ

and none can forgive sins but Allah, and do not persist in what (wrong) they have done, while they know.

أُوْلَـئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

3:136 For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever.

وَنِعْمَ أَجْرُ الْعَـمِلِينَ

How excellent is this reward for the doers (of good).

Interest (Riba) is Prohibited

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ الرِّبَا أَضْعَافًا مُّضَاعَفَةً ...

O you who believe! Do not consume Riba doubled and multiplied,

Allah prohibits His believing servants from dealing in **Riba** and from requiring interest on their capital, just as they used to do during the time of **Jahiliyyah**.

For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest.'' If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times.

... وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠)

but fear Allah that you may be successful.

Allah commands His servants to have **Taqwa** of Him so that they may achieve success in this life and the Hereafter.

Allah also threatens them with the Fire and warns them against it, saying,

وَاتَّقُواْ النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (١٣١)

وَأَطِيعُواْ اللّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (١٣٢)

And fear the Fire, which is prepared for the disbelievers.

And obey Allah and the Messenger that you may obtain mercy.

The Encouragment to Do Good for which Paradise is the Result

Allah encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience.

Allah said,

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣)

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the **Muttaqin** (the pious).

Just as the Fire was prepared for the disbelievers.

It was reported that;

the meaning of Allah's statement, عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ (as wide as the heavens and the earth) draws the attention to the spaciousness of Paradise.

For instance, Allah said in another Ayah, while describing the couches of Paradise, بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ (lined with silk brocade) (55:54) so what about their outer covering.

It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance.

This is supported by what is found in the **Sahih**;

إِذَا سَأَلْتُمُ اللهَ الْجَنَّـةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّـةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ

When you ask Allah for Paradise, ask Him for **Al-Firdaws** which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allah).

This **Ayah** (3:133 above) is similar to Allah's statement in Surah **Al-Hadid**,

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاء وَالْأَرْضِ

Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the Earth. (57:21)

Al-Bazzar recorded that Abu Hurayrah said that;

a man came to the Messenger of Allah and asked him, about Allah's statement, وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ (Paradise as wide as the heavens and the Earth); "Where is the Fire then?''

The Prophet said,

أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَبِسَ كُلَّ شَيْءٍ، فَأَيْنَ النَّهَارُ ؟

When the night comes, it overtakes everything, so where is the day.

The man said, "Where Allah wants it to be.''

The Prophet said,

وَكَذلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللهُ عَزَّ وَجَل

Similarly, the Fire is where Allah wants it to be.

This **Hadith** has two possible meanings.

- First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it.

Such is the case with Hell-fire, for it is where Allah wants it to be.

- The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allah stated, كَعَرْضِ السَّمَاءِ وَالْأَرْضِ (whereof is as the width of the heaven and the Earth), (57:21). The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allah wills it to be.

Allah said, while describing the people of Paradise,

الَّذِينَ يُنفِقُونَ فِي السَّرَّاء وَالضَّرَّاء ...

Those who spend (in Allah's cause) in prosperity and in adversity,

in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allah said in another **Ayah**,

الَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً

Those who spend their wealth (in Allah's cause) by night and day, in secret and in public. (2:274)

These believers are never distracted from obeying Allah, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness.

Allah said,

... وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ...

who repress anger, and who pardon men;

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.

This **Hadith** is also recorded in the Two **Sahihs**.

Imam Ahmad recorded that Ibn Abbas said that the Messenger of Allah said,

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللهُ مِنْ فَيْحِ جَهَنَّمَ،

He who gives time to a debtor or forgives him, then Allah will save him from the heat of Jahannam (Hell-fire).

أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ ثَلَاثًا أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وُقِيَ الْفِتَنَ،

Behold! The deeds of Paradise are difficult to reach, for they are on top of a hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests.

وَمَا مِنْ جَرْعَةٍ أَحَبُّ إِلَى اللهِ مِنْ جَرْعَةِ غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ للهِ إِلَّا مَلَأَ جَوْفَهُ إِيمَانًا

Verily, there is no dose of anything better to Allah than a dose of rage that the servant controls, and whenever the servant of Allah controls it, he will be internally filled with faith.

This **Hadith** was recorded by Imam Ahmad, its chain of narration is good, it does not contain any disparaged narrators, and the meaning is good.

Imam Ahmad recorded that Sahl bin Mu`adh bin Anas said that his father said that the Messenger of Allah said,

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللهُ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ الْحُورِ شَاء

Whoever controlled rage while able to act upon it, then Allah will call him while all creation is a witness, until He gives him the choice of any of the **Huris** (fair females with wide, lovely eyes - as mates for the pious) he wishes.

Abu Dawud, At-Tirmidhi and Ibn Majah collected this **Hadith**, which At-Tirmidhi said was "**Hasan Gharib**''.

Ibn Marduwyah recorded that Ibn Umar said that the Messenger of Allah said,

مَا تَجَرَّعَ عَبْدٌ مِنْ جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرْعَةِ غَيْظٍ كَظَمَهَا ابْتِغَاءَ وَجْهِ الله

There is not a dose of anything that the servant takes which is better than a dose of control of

rage that he feels, when he does it seeking Allah's Face.

Ibn Jarir and Ibn Majah also collected this **Hadith**.

Allah said,

... وَالْكَاظِمِينَ الْغَيْظَ ...

who repress anger,

meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allah, the Exalted and Most Honored.

Allah then said,

... وَالْعَافِينَ عَنِ النَّاسِ ...

and who pardon men;

They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard.

This is why Allah said,

... وَاللّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)

verily, Allah loves the **Muhsinin** (the good-doers).

This good conduct is a type of **Ihsan** (excellence in the religion).

There is a **Hadith** that reads,

ثَلَاثٌ أُقْسِمُ عَلَيْهِنَّ:

- مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ،
- وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا،
- وَمَنْ تَوَاضَعَ للهِ رَفَعَهُ الله

I swear regarding three matters:

- no charity shall ever decrease the wealth;
- whenever one forgives people, then Allah will magnify his honor;
- and he who is humble for Allah, then Allah will raise his rank.

Allah said,

وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ ...

And those who, when they have committed **Fahishah** or wronged themselves with evil, remember Allah and ask forgiveness for their sins.

Therefore, if they commit an error they follow it with repentance and ask forgiveness.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ،

A man once committed an error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،

Allah said, `My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.'

ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ،

The man committed another error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ،قَدْ غَفَرْتُ لِعَبْدِي،

Allah said, `My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.'

ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي،

The man committed another error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،

Allah said, `My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.'

ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي،

He then committed another error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاء

Allah said, `My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I have forgiven My servant, so let him do whatever he likes.'

A similar narration was collected in the **Sahih**.

Abdur-Razzaq recorded that Anas bin Malik said,

"I was told that when the **Ayah**, وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللَّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ (And those who, when they have committed **Fahishah** or wronged themselves with evil, remember Allah and ask forgiveness for their sins), was revealed, Iblis (**Shaytan**) cried.''

Allah's statement,

... وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ ...

and none can forgive sins but Allah,

means that none except Allah forgives sins.

Allah said,

... وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ (١٣٥)

And do not persist in what (wrong) they have done, while they know.

for they repent from their error, return to Allah before death, do not insist on error, and if they err again, they repent from it.

Allah said here, وَهُمْ يَعْلَمُونَ (while they know),

Mujahid and Abdullah bin Ubayd bin Umayr commented,

"Whoever repents, then Allah will forgive him.''

Similarly, Allah said,

أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

Know they not that Allah accepts repentance from His servants. (9:104)

and,

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً

And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. (4: 110)

and there are several examples similar to this **Ayah**.

Next, Allah said after this description,

أُوْلَـئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ ...

For such, the reward is forgiveness from their Lord,

as a reward for these qualities.

...مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise),

carrying all kinds of drinks,

... خَالِدِينَ فِيهَا ...

wherein they shall abide forever,

and ever,

... وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦)

How excellent is this reward for the doers.

Allah praises Paradise in this part of the **Ayah**.

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ

3:137 Many similar ways (and mishaps of life) were faced (by nations (believers and disbelievers) that have passed away) before you, so travel through the earth, and see what was the end of those who denied.

هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

3:138 This is a plain statement for mankind, a guidance and instruction for the Muttaqin.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

3:139 So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

3:140 If a wound has touched you, be sure a similar wound has touched the others.

وَتِلْكَ الاٌّيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ

And so are the days, that We give to men by turns, that Allah may know (test) those who believe, and that He may take martyrs from among you.

وَاللَّهُ لاَ يُحِبُّ الظَّـلِمِينَ

And Allah likes not the wrongdoers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَمْحَقَ الْكَـفِرِينَ

3:141 And that Allah may test those who believe and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

3:142 Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient!

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ

3:143 You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.

The Wisdom Behind the Losses Muslims Suffered During Uhud

Allah states to His believing servants who suffered losses in the battle of **Uhud**, including seventy dead,

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ...

> Many similar ways (and mishaps of life) were faced before you,
>
> > for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers.
>
> This is why Allah said,

... فَسِيرُواْ فِي الأَرْضِ فَانْظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذَّبِينَ (١٣٧)

> so travel through the earth, and see what was the end of those who denied.

Allah said next,

هَـذَا بَيَانٌ لِّلنَّاسِ ...

> This is a plain statement for mankind,
>
> > meaning, the Qur'an explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

... وَهُدًى وَمَوْعِظَةٌ ...

> And a guidance and instruction,
>
> > for the Qur'an contains the news of the past, and, هُدًى (guidance) for your hearts.

... وَمَوْعِظَةٌ لِّلْمُتَّقِينَ (١٣٨)

> and instruction for the **Muttaqin**.
>
> > to discourage committing the prohibited and forbidden matters.

Allah comforts the believers by saying,

وَلاَ تَهِنُوا ...

So do not become weak,

> because of what you suffered.

... وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ (١٣٩)

nor be sad, and you will be triumphant if you are indeed believers.

> for surely, the ultimate victory and triumph will be yours, O believers.

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ...

If a wound has touched you, be sure a similar wound has touched the others,

> Therefore, the **Ayah** says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

... وَتِلْكَ الأيَّامُ نُدَاوِلُهَا بَيْنَ النَّاس ...

And so are the days, that We give to men by turns,

> and at times -- out of wisdom -- We allow the enemy to overcome you, although the final good end will be yours.

... وَلِيَعْلَمَ اللّهُ الَّذِينَ آمَنُواْ ...

and that Allah may know (test) those who believe,

According to Ibn Abbas,

> meaning, "So that We find out who would be patient while fighting the enemies.''

... وَيَتَّخِذَ مِنكُمْ شُهَدَاء ...

and that He may take martyrs from among you.

> those who would be killed in Allah's cause and gladly offer their lives seeking His pleasure.

... وَاللّهُ لاَ يُحِبُّ الظَّالِمِينَ (١٤٠)

وَلِيُمَحِّصَ اللّهُ الَّذِينَ آمَنُواْ ...

And Allah likes not the wrongdoers. And that Allah may test those who believe,

> by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered.

Allah's statement,

... وَيَمْحَقَ الْكَافِرِينَ (١٤١)

and destroy the disbelievers.

> for it is their conduct that if they gain the upper hand, they transgress and commit aggression. However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allah then said,

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّهُ الَّذِينَ جَاهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ (١٤٢)

Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform **Jihad** and (also) knows (tests) those who are the patient!

> The **Ayah** asks, do you think that you will enter Paradise without being tested with warfare and hardships. Allah said in Surah **Al-Baqarah**,
>
> أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاء وَالضَّرَّاء وَزُلْزِلُواْ
>
> Or think you that you will enter Paradise without such (trials) as came to those who passed away before you! They were afflicted with severe poverty and ailments and were so shaken... (2:214)

Allah said,

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think that they will be left alone because they say: "We believe,'' and will not be tested. (29:2)

This is why He said here, أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّهُ الَّذِينَ جَاهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ (Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform **Jihad** and (also) knows (tests) those who are the patient),

meaning, you will not earn Paradise until you are tested and thus Allah knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy.

Allah said,

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ (١٤٣)

You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes.

The **Ayah** proclaims, O believers! Before today, you wished that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two **Sahihs** it is recorded that the Messenger of Allah said,

لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ

Do not wish to encounter the enemy, and ask Allah for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.

This is why Allah said here, فَقَدْ رَأَيْتُمُوهُ (Now you have seen it): death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle.

This part of the **Ayah** contains a figure of speech that mentions imagining what can be felt but not seen.

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ

3:144 Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.

أَفإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَـبِكُمْ

If he dies or is killed, will you then turn back on your heels!

وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِى اللَّهُ الشَّـكِرِينَ

And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ الله كِتَـباً مُّؤَجَّلاً

3:145 And no person can ever die except by Allah's leave and at an appointed term.

وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الاٌّخِرَةِ نُؤْتِهِ مِنْهَا

And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof.

وَسَنَجْزِى الشَّـكِرِينَ

And We shall reward the grateful.

وَكَأَيِّن مِّن نَّبِىٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِى سَبِيلِ اللَّهِ وَمَا ضَعُفُواْ وَمَا اسْتَكَانُواْ

3:146 And many a Prophet fought and along with him many Ribbiyyun. But they never lost heart for that which befall them in Allah's way, nor did they weaken nor degrade themselves.

وَاللَّهُ يُحِبُّ الصَّـبِرِينَ

And Allah loves the patient.

وَمَا كَانَ قَوْلَهُمْ إِلاَّ أَن قَالُواْ ربَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِى أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وانصُرْنَا عَلَى الْقَوْمِ الْكَـفِرِينَ

3:147 And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.''

فَـاتَـهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الاٌّخِرَةِ

3:148 So Allah gave them the reward of this world, and the excellent reward of the Hereafter.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And Allah loves the good-doers.

The Rumor that the Prophet was Killed at Uhud

When Muslims suffered defeat in battle at **Uhud** and some of them were killed, **Shaytan** shouted, "Muhammad has been killed.''

Ibn Qami'ah went back to the idolators and claimed, "I have killed Muhammad.''

Some Muslims believed this rumor and thought that the Messenger of Allah had been killed, claiming that this could happen, for Allah narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle.

This is why Allah sent down to His Messenger His statement,

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ...

> Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.
>
> > he is to deliver Allah's Message and may be killed in the process, just as what happened to many Prophets before.
>
> Ibn Abi Najih said that his father said that;
>
> > a man from the **Muhajirin** passed by an **Ansari** man who was bleeding (during **Uhud**) and said to him, "O fellow! Did you know that Muhammad was killed?''
> >
> > The Ansari man said, "Even if Muhammad was killed, he has indeed conveyed the Message. Therefore, defend your religion.''
> >
> > The **Ayah**, وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ (Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him), was revealed.
> >
> > This story was collected by Al-Hafiz Abu Bakr Al-Bayhaqi in Dala'il An-Nubuwwah.

Allah said next, while chastising those who became weak,

... أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ...

If he dies or is killed, will you then turn back on your heels,

> become disbelievers.

... وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ (١٤٤)

And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.

> those who obeyed Allah, defended His religion and followed His Messenger whether he was alive or dead.

The **Sahih**, **Musnad** and **Sunan** collections gathered various chains of narration stating that Abu Bakr recited this **Ayah** when the Messenger of Allah died.

Al-Bukhari recorded that Aishah said that;

> Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the **Masjid** and did not speak to anyone until he came to her (in her room) and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed,
>
> "My father and my mother be sacrificed for you! Allah will not combine two deaths on you. You have died the death, which was written for you.''

Ibn Abbas narrated that;

> Abu Bakr then came out, while Umar was addressing the people, and Abu Bakr told him to sit down but Umar refused, and the people attended to Abu Bakr and left Umar.

Abu Bakr said, "To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said,

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ (١٤٤)

Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.''

The narrator added,

"By Allah, it was as if the people never knew that Allah had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it.''

Sa`id bin Al-Musayyib said that Umar said,

"By Allah! When I heard Abu Bakr recite this **Ayah**, my feet could not hold me, and I fell to the ground.''

Allah said,

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ الله كِتَابًا مُّؤَجَّلاً ...

And no person can ever die except by Allah's leave and at an appointed term.

meaning, no one dies except by Allah's decision, after he has finished the term that Allah has destined for him. This is why Allah said, **كِتَابًا مُّؤَجَّلاً** (at an appointed term) which is similar to His statements,

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلاَ يُنقَصُ مِنْ عُمُرِهِ إِلاَّ فِى كِتَـبٍ

And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book. (35:11)

هُوَ الَّذِى خَلَقَكُمْ مِّن طِينٍ ثُمَّ قَضَـى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ

> He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected). (6:2)

This **Ayah** (3:145) encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term.

Ibn Abi Hatim narrated that,

> Habib bin Suhban said that a Muslim man, Hujr bin Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ الله كِتَابًا مُّؤَجَّلاً (And no person can ever die except by Allah's leave and at an appointed term)."
>
> He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "**Diwan** (Persian; crazy),'' and they ran away.

Allah said next,

... وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الآخِرَةِ نُؤْتِهِ مِنْهَا ...

And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof.

> Therefore, the **Ayah** proclaims, whoever works for the sake of this life, will only earn what Allah decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allah will give him a share in the Hereafter, along with what He decides for him in this life.
>
> In similar statements, Allah said,
>
> مَن كَانَ يُرِيدُ حَرْثَ الاٌّخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِى الاٌّخِرَةِ مِن نَّصِيبٍ

Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter. (42:20)

مَّن كَانَ يُرِيدُ الْعَـجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَـهَا مَذْمُومًا مَّدْحُورًا

وَمَنْ أَرَادَ الأٌّخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَـئِكَ كَانَ سَعْيُهُم مَّشْكُورًا

Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated. (17:18-19)

In this **Ayah** (3:145) Allah said,

... وَسَنَجْزِي الشَّاكِرِينَ (١٤٥)

And We shall reward the grateful.

meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation (of Allah) and their good deeds.

Allah then comforts the believers because of what they suffered in **Uhud**,

وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ ...

And many a Prophet fought and along with him many **Ribbiyyun**.

It was said that;

this **Ayah** means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarir.

It was also said that;

the **Ayah** means that many Prophets witnessed their companions' death before their eyes.

However, Ibn Ishaq mentioned another explanation in his **Sirah**, saying that this **Ayah** means,

"Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in **Jihad** in Allah's cause and for the sake of their religion did not make them lose heart. This is patience, وَاللّهُ يُحِبُّ الصَّابِرِينَ (and Allah loves the patient).''

As-Suhayli agreed with this explanation and defended it vigorously.

This view is supported by Allah saying; مَعَهُ رِبِّيُّونَ كَثِيرٌ (And along with him many **Ribbiyyun**).

In his book about the battles, Al-Amawi mentioned only this explanation for the **Ayah**.

Sufyan Ath-Thawri reported that, Ibn Mas\`ud said that,

رِبِّيُّونَ كَثِيرٌ (many **Ribbiyyun**) means, thousands.

Ibn Abbas, Mujahid, Sa\`id bin Jubayr, Ikrimah, Al-Hasan, Qatadah, As-Suddi, Ar-Rabi and Ata Al-Khurasani said that;

the word **Ribbiyyun** means, \`large bands'.

Abdur-Razzaq narrated that Ma\`mmar said that Al-Hasan said that,

رِبِّيُّونَ كَثِيرٌ (many **Ribbiyyun**) means, many scholars.

He also said that it means patient and pious scholars.

... فَمَا وَهَنُواْ لِمَا أَصَابَهُمْ فِي سَبِيلِ اللّهِ وَمَا ضَعُفُواْ وَمَا اسْتَكَانُواْ ...

But they never lost heart for that which befell them in Allah's way, nor did they weaken nor degrade themselves.

Qatadah and Ar-Rabi bin Anas said that,

وَمَا ضَعُفُواْ (nor did they weaken),

means, after their Prophet was killed.

وَمَا اسْتَكَانُواْ (nor degrade themselves),

by reverting from the true guidance and religion. Rather, they fought on the path that Allah's Prophet fought on until they met Allah.

Ibn Abbas said that, وَمَا اسْتَكَانُواْ (nor degrade themselves) means,

nor became humiliated,

while As-Suddi and Ibn Zayd said that it means,

they did not give in to the enemy.

... وَاللّهُ يُحِبُّ الصَّابِرِينَ (١٤٦)

وَمَا كَانَ قَوْلَهُمْ إِلاَّ أَن قَالُواْ ربَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (١٤٧)

And Allah loves the patient.

And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.''

and this was the statement that they kept repeating.

Therefore,

فَآتَاهُمُ اللّهُ ثَوَابَ الدُّنْيَا ...

So Allah gave them the reward of this world,

victory, triumph and the good end.

... وَحُسْنَ ثَوَابِ الآخِرَةِ ...

and the excellent reward of the Hereafter.

added to the gains in this life.

... وَاللّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

And Allah loves the good-doers.

يَـأَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَـبِكُمْ فَتَنقَلِبُوا خَـسِرِينَ

3:149 O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.

بَلِ اللَّهُ مَوْلَـكُمْ وَهُوَ خَيْرُ النَّـصِرِينَ

3:150 Nay, Allah is your protector, and He is the best of helpers.

سَنُلْقِى فِى قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَآ أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً

3:151 We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority;

وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّـلِمِينَ

their abode will be the Fire and how evil is the abode of the wrongdoers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا
فَشِلْتُمْ وَتَنَـزَعْتُمْ فِى الاٌّمْرِ وَعَصَيْتُمْ مِّن بَعْدِ مَآ أَرَاكُمْ
مَّا تُحِبُّونَ

3:152 And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltum and fell to disputing about the order, and disobeyed after He showed you what you love.

مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الاٌّخِرَةَ

Among you are some that desire this world and some that desire the Hereafter.

ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ

Then He made you flee from them, that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.

إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أحَدٍ وَالرَّسُولُ يَدْعُوكُمْ
فِى أُخْرَاكُمْ

3:153 (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back.

فَأَثَـبَكُمْ غَمّاً بِغَمٍّ لِّكَيْلاَ تَحْزَنُواْ عَلَى مَا فَاتَكُمْ وَلاَ مَآ
أَصَـبَكُمْ

There did Allah give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And Allah is Well-Aware of all that you do.

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allah warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter.

This is why Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُوَاْ إِن تُطِيعُواْ الَّذِينَ كَفَرُواْ يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنقَلِبُواْ خَاسِرِينَ (١٤٩)

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers.

Allah also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him.

Allah said,

بَلِ اللّهُ مَوْلاَكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ (١٥٠)

Nay, Allah is your protector, and He is the best of helpers.

Allah next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their **Kufr** and **Shirk**. And Allah has prepared torment and punishment for them in the Hereafter.

Allah said,

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرُّعْبَ بِمَا أَشْرَكُواْ بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ (١٥١)

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with

Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.

In addition, the Two **Sahihs** recorded that Jabir bin Abdullah said that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي:

- نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ،
- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ،
- وَأُعْطِيتُ الشَّفَاعَةَ،
- وَكَانَ النَّبِيُّ يُبْعَثُ إِلى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلى النَّاسِ عَامَّةً

I was given five things that no other Prophet before me was given.

- I was aided with fear the distance of one month,
- the earth was made a **Masjid** and clean place for me,
- I was allowed war booty,
- I was given the Intercession,
- and Prophets used to be sent to their people, but I was sent to all mankind particularly.

Allah said,

وَلَقَدْ صَدَقَكُمُ اللّهُ وَعْدَهُ ...

And Allah did indeed fulfill His promise to you,

in the beginning of the day of **Uhud**.

... إِذْ تَحُسُّونَهُم ...

when you were killing them,

slaying your enemies,

... بِإِذْنِهِ ...

with His permission,

for He allowed you to do that against them,

... حَتَّى إِذَا فَشِلْتُمْ ...

until when you **Fashiltum**.

Ibn Jurayj said that Ibn Abbas said that;

Fashiltum means, `lost courage'.

... وَتَنَازَعْتُمْ فِي الأَمْرِ وَعَصَيْتُم ...

and fell to disputing about the order, and disobeyed,

such as the mistake made by the archers.

... مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ ...

after He showed you what you love,

that is, victory over the disbelievers.

... مِنكُم مَّن يُرِيدُ الدُّنْيَا ...

Among you are some that desire this world,

referring to those who sought to collect the booty when they saw the enemy being defeated.

... وَمِنكُم مَّن يُرِيدُ الآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ...

and some that desire the Hereafter. Then He made you flee from them, that He might test you.

This **Ayah** means, Allah gave them the upper hand to try and test you, O believers.

... وَلَقَدْ عَفَا عَنكُمْ ...

but surely, He forgave you,

He forgave the error you committed, because, and Allah knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

... وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢)

and Allah is Most Gracious to the believers.

Al-Bukhari recorded that Al-Bara' said,

"We met the idolators on that day (**Uhud**) and the Prophet appointed Abdullah bin Jubayr as the commander of the archers.

He instructed them, `Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.'

The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of Abdullah bin Jubayr) said, `The booty, the booty!'

Abdullah bin Jubayr said, `Allah's Messenger commanded me not to allow you to abandon your position.'

They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed.

Abu Sufyan shouted, `Is Muhammad present among these people?'

The Prophet said, `Do not answer him.'

Then he asked, `Is the son of Abu Quhafah (Abu Bakr) present among these people?'

The Prophet said, `Do not answer him.'

He asked again, `Is the son of Al-Khattab (Umar) present among these people As for these (men), they have been killed, for had they been alive, they would have answered me.'

Umar could not control himself and said (to Abu Sufyan), `You lie, O enemy of Allah! The cause of your misery is still present.'

Abu Sufyan said, `O Hubal, be high!'

On that the Prophet said (to his Companions), `Answer him back.'

They said, `What shall we say?'

He said, `Say, Allah is Higher and more Sublime.'

Abu Sufyan said, `We have the (idol) Al-Uzza, and you have no Uzza.'

The Prophet said, `Answer him back.'

They asked, `What shall we say?'

He said, `Say, Allah is our protector and you have no protector.'

Abu Sufyan said, `Our victory today is vengeance for yours in the battle of **Badr**, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'''

Only Al-Bukhari collected this **Hadith** using this chain of narration.

Muhammad bin Ishaq said that, Abdullah bin Az-Zubayr narrated that Az-Zubayr bin Al-Awwam said,

"By Allah! I saw the female servants and female companions of Hind (Abu Sufyan's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind.

Then a person shouted, `Muhammad has been killed.'

So we pulled back, and the disbelievers followed us, after we had killed those who carried their

> flag, and none of them dared to come close the flag, until then.'''
>
> Muhammad bin Ishaq said next,
>
> "The flag of the disbelievers was left on the ground until Amrah bint Alqamah Al-Harithiyyah picked it up and gave it to the Quraysh who held it.''

Allah said, ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ (Then He made you flee from them, that He might test you),

Al-Bukhari recorded that Anas bin Malik said,

> "My uncle Anas bin An-Nadr was absent from the battle of **Badr**. He said, `I was absent from the first battle the Prophet fought (against the pagans). (By Allah) if Allah gives me a chance to fight along with the Messenger of Allah, then Allah will see how (bravely) I will fight.'
>
> On the day of **Uhud** when the Muslims turned their backs and fled, he said, `O Allah! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.'
>
> Then he advanced lifting his sword, and when Sa`d bin Mu`adh met him, he said to him, `O Sa`d bin Mu`adh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) **Uhud**,' and he went forth, fought and was killed.
>
> We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole.''
>
> This is the narration reported by Al-Bukhari, Muslim also collected a similar narration from Thabit from Anas.

The Defeat that the Muslims Suffered During the Battle of Uhud

Allah said,

إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أحَدٍ ...

(And remember) when you (**Tus`iduna**) ran away dreadfully without casting even a side glance at anyone,

> and Allah made the disbelievers leave you after you went up the mount, escaping your enemy.

Al-Hasan and Qatadah said that,

> **Tus`iduna**, means, `go up the mountain'.

... وَلاَ تَلْوُونَ عَلَى أحَدٍ ...

without even casting a side glance at anyone,

> meaning, you did not glance at anyone else due to shock, fear and fright.

... وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ ...

and the Messenger was in your rear calling you back,

> for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said,

> "When the disbelievers attacked Muslim lines during the battle of **Uhud** and defeated them, some Muslims ran away to Al-Madinah, while some of them went up Mount **Uhud**, to a rock and stood on it.
>
> On that, the Messenger of Allah kept heralding, `Come to me, O servants of Allah! Come to me, O servants of Allah!'
>
> Allah mentioned that the Muslims went up the Mount and that the Prophet called them to come

back, and said, إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ ((And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back).''

Similar was said by Ibn Abbas, Qatadah, Ar-Rabi and Ibn Zayd.

The Ansar and Muhajirin Defended the Messenger

Al-Bukhari recorded that Qays bin Abi Hazim said,

"I saw Talhah's hand, it was paralyzed, because he shielded the Prophet with it.''

meaning on the day of **Uhud**.

It is recorded in the Two **Sahihs** that Abu Uthman An-Nahdi said,

"On that day (**Uhud**) during which the Prophet fought, only Talhah bin Ubaydullah and Sa`d remained with the Prophet.''

Sa`id bin Al-Musayyib said,

"I heard Sa`d bin Abi Waqqas saying, `The Messenger of Allah gave me arrows from his quiver on the day of **Uhud** and said, `Shoot, may I sacrifice my father and mother for you.'''

Al-Bukhari also collected this **Hadith**.

The Two **Sahihs** recorded that Sa`d bin Abi Waqqas said,

"On the day of **Uhud**, I saw two men wearing white clothes, one to the right of the Prophet and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day.''

Meaning angels Jibril and Mika'il, peace be upon them.

Abu Al-Aswad said that, Urwah bin Az-Zubayr said,

"Ubayy bin Khalaf of Bani Jumah swore in Makkah that he would kill the Messenger of Allah.

When the Messenger was told of his vow, he said, `Rather, I shall kill him, Allah willing.'

On the day of **Uhud**, Ubayy came while wearing iron shields and proclaiming, `May I not be saved, if Muhammad is saved.' He then headed to the direction of the Messenger of Allah intending to kill him, but Mus`ab bin Umayr, from Bani Abd Ad-Dar, intercepted him and shielded the Prophet with his body, and Mus`ab bin Umayr was killed.

The Messenger of Allah saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox.

They said to him, `Why are you so anxious, it is only a flesh wound!'

Ubayy mentioned to them the Prophet's vow, `Rather, I shall kill Ubayy', then commented, `By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majaz (a popular pre-Islamic marketplace), they would all have perished.' He then died and went to the Fire,

فَسُحْقًا لأَّصْحَـبِ السَّعِيرِ

So, away with the dwellers of the blazing Fire! (67:11)''

This was collected by Musa bin Uqbah from Az-Zuhri from Sa`id bin Al-Musayyib.

It is recorded in the Two **Sahih** that;

when he was asked about the injuries the Messenger sustained (in **Uhud**), Sahl bin Sa`d said,

"The face of Allah's Messenger was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fatimah, the daughter of Allah's Messenger washed off the blood while Ali was pouring water on her hand. When Fatimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet and the blood stopped oozing out.''

Allah said next,

... فَأَثَابَكُمْ غُمَّاً بِغَمٍّ ...

There did Allah give you one distress after another,

He gave you grief over your grief.

Ibn Abbas said,

- The first grief was because of the defeat, especially when it was rumored that Muhammad was killed.
- The second grief was when the idolators went up the mount and The Messenger of Allah said, "O Allah! It is not for them to rise above us."

Abdur-Rahman bin Awf said,

"The first distress was because of the defeat and the second when a rumor started that Muhammad was killed, which to them, was worse than defeat.''

Ibn Marduwyah recorded both of these.

Mujahid and Qatadah said,

"The first distress was when they heard that Muhammad was killed and the second when they suffered casualties and injury.''

It has also been reported that Qatadah and Ar-Rabi bin Anas said that;

it was the opposite (order).

As-Suddi said that;

the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount).

Allah said,

... لِّكَيْلاَ تَحْزَنُواْ عَلَى مَا فَاتَكُمْ ...

by way of requital to teach you not to grieve for that which had escaped you,

> for that you missed the booty and triumph over your enemy.

... وَلاَ مَا أَصَابَكُمْ ...

nor for what struck you,

Ibn Abbas, Abdur-Rahman bin Awf, Al-Hasan, Qatadah and As-Suddi stated,

> of injury and fatalities.

Allah said next,

... وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٥٣)

And Allah is Well-Aware of all that you do.

all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

ثُمَّ أَنزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاساً يَغْشَى طَآئِفَةً مِّنْكُمْ

3:154 Then after the distress, He sent down security for you. Slumber overtook a party of you,

وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَـهِلِيَّةِ

while another party was thinking about themselves and thought wrongly of Allah -- the thought of ignorance.

يَقُولُونَ هَل لَّنَا مِنَ الاٌّمْرِ مِن شَىْءٍ

They said, "Have we any part in the affair!''

قُلْ إِنَّ الاٌّمْرَ كُلَّهُ لِلَّهِ

Say: "Indeed the affair belongs wholly to Allah.''

يُخْفُونَ فِى أَنْفُسِهِم مَّا لاَ يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الاٌّمْرِ شَىْءٌ مَّا قُتِلْنَا هَـهُنَا

They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here.''

قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,''

وَلِيَبْتَلِىَ اللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in the breasts.

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَـنُ بِبَعْضِ مَا كَسَبُواْ

3:155 Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned.

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allah says;

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ ...

Then after the distress, He sent down security for you. Slumber overtook a party of you,

Allah reminds His servants of His favor when He sent down on them tranquility and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allah said in Surah **Al-Anfal** about the battle of Badr,

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ

(Remember) when He covered you with a slumber as a security from Him. (8:11)

Al-Bukhari recorded that Anas said that, Abu Talhah said,

"I was among those who were overcome by slumber during the battle of **Uhud**. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again.''

Al-Bukhari collected this **Hadith** in the stories of the battles without a chain of narration, and in the book of **Tafsir** with a chain of narrators.

At-Tirmidhi, An-Nasa'i and Al-Hakim recorded from Anas that Abu Talhah said,

> "On the day of **Uhud**, I raised my head and looked around and found that everyone's head was nodding from slumber.''
>
> This is the wording of At-Tirmidhi, who said, "**Hasan Sahih**''.

An-Nasa'i also recorded this **Hadith** from Anas who said that Abu Talhah said,

> "I was among those who were overcome by slumber.''

The second group mentioned in the **Ayah** were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth, **يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ** (and thought wrongly of Allah - the thought of ignorance) for they are liars and people who have doubts and evil thoughts about Allah, the Exalted and Most Honored.

Allah said,

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ ...

Then after the distress, He sent down security for you. Slumber overtook a party of you,

> the people of faith, certainty, firmness and reliance (on Allah) who are certain that Allah shall give victory to His Messenger and fulfill his objective.

... وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ ...

While another party was thinking about themselves,

> and they were not overcome by slumber because of their worry, fright and fear.

... يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ...

and thought wrongly of Allah --- the thought of ignorance.

Similarly, Allah said in another statement,

بَلْ ظَنَنْتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَداً

> Nay, but you thought that the Messenger and the believers would never return to their families. (48:12)

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islam and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts.

Allah then described them that,

... يَقُولُونَ ...

they said,

> in this situation,

... هَل لَّنَا مِنَ الأَمْرِ مِن شَيْءٍ ...

"Have we any part in the affair?''

Allah replied,

... قُلْ إِنَّ الأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لاَ يُبْدُونَ لَكَ ...

Say: "Indeed the affair belongs wholly to Allah.''

They hide within themselves what they dare not reveal to you. Allah exposed their secrets, that is,

... يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا ...

saying: "If we had anything to do with the affair, none of us would have been killed here.''

> although they tried to conceal this thought from the Messenger of Allah.

Ibn Ishaq recorded that Abdullah bin Az-Zubayr said that Az-Zubayr said,

> "I was with the Messenger of Allah when fear intensified and Allah sent sleep to us (during the battle of **Uhud**).

At that time, every man among us (except the hypocrites) was nodding off. By Allah! As if in a dream, I heard the words of Mu`attib bin Qushayr, `If we had anything to do with the affair, none of us would have been killed here.'

I memorized these words of his, which Allah mentioned later on, يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا (saying: "If we had anything to do with the affair, none of us would have been killed here.)''

Ibn Abi Hatim collected this Hadith.

Allah the Exalted said,

... قُل لَّوْ كُنتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ...

Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,''

meaning, this is Allah's appointed destiny and a decision that will certainly come to pass, and there is no escaping it.

Allah's statement,

... وَلِيَبْتَلِيَ اللّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ...

that Allah might test what is in your breasts; and to purify that which was in your hearts,

means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites.

... وَاللّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٥٤)

and Allah is All-Knower of what is in the breasts,

and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allah then said,

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ ...

Those of you who turned back on the day the two hosts met, **Shaytan** only caused them to err because of some of what they had earned.

because of some of their previous errors.

Indeed, some of the **Salaf** said,

"The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it.''

Allah then said,

... وَلَقَدْ عَفَا اللّهُ عَنْهُمْ ...

but Allah, indeed, has forgiven them,

their giving flight.

... إِنَّ اللّهَ غَفُورٌ حَلِيمٌ (١٥٥)

surely, Allah is Oft-Forgiving, Most Forbearing.

He forgives sins, pardons and exonerates His creatures.

Imam Ahmad recorded that Shaqiq said,

"Abdur-Rahman bin Awf met Al-Walid bin Uqbah, who said to him, `Why did you desert Uthman, the Leader of the Faithful?'

Abdur-Rahman said, `Tell him that I did not run away during **Uhud**, remain behind during **Badr**, nor abandon the **Sunnah** of Umar.'

Al-Walid told Uthman what Abdur-Rahman said.

Uthman replied, `As for his statement, `I did not run away during **Uhud**,' how can he blame me for an error that Allah has already forgiven. Allah said,

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ وَلَقَدْ عَفَا اللّهُ عَنْهُمْ ...

Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them.

As for his statement that I remained behind from participating in **Badr**, I was nursing Ruqayyah, the daughter of the Messenger of Allah, until she passed away. The Messenger of Allah gave me a share in the booty of **Badr**, and whoever gets a share in the booty from the Messenger of Allah will have participated in battle.

As for his statement that I abandoned the **Sunnah** of Umar, neither I nor he are able to endure it. Go and convey this answer to him.'''

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَكُونُواْ كَالَّذِينَ كَفَرُواْ وَقَالُواْ لإِخْوَنِهِمْ إِذَا ضَرَبُواْ فِى الاٌّرْضِ أَوْ كَانُواْ غُزًّى لَّوْ كَانُواْ عِنْدَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِى قُلُوبِهِمْ

3:156 O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed,'' so that Allah may make it a cause of regret in their hearts.

وَاللَّهُ يُحْيِى وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

It is Allah that gives life and causes death. And Allah is All-Seer of what you do.

وَلَئِنْ قُتِلْتُمْ فِى سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

3:157 And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.

وَلَئِنْ مُّتُّمْ أَوْ قُتِلْتُمْ لإِلَى الله تُحْشَرُونَ

3:158 And whether you die or are killed, verily, unto Allah you shall be gathered.

Prohibiting the Ideas of the Disbeleivers about Death and Predestination

Allah forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise.''

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَكُونُواْ كَالَّذِينَ كَفَرُواْ وَقَالُواْ لإِخْوَانِهِمْ ...

O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren,

about their dead brethren,

... إِذَا ضَرَبُواْ فِي الأَرْضِ ...

when they travel through the earth,

for the purpose of trading and otherwise,

... أَوْ كَانُوا غُزًّى ...

or go out to fight,

> participating in battles,

... لَّوْ كَانُوا عِندَنَا ...

"If they had stayed with us,''

> in our area,

... مَا مَاتُوا وَمَا قُتِلُوا ...

"they would not have died or been killed,''

> they would not have died while traveling or been killed in battle.

Allah's statement,

... لِيَجْعَلَ اللّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ...

so that Allah may make it a cause of regret in their hearts.

> means, Allah creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase.

Allah refuted them by saying,

... وَاللّهُ يُحْيِـي وَيُمِيتُ ...

It is Allah that gives life and causes death.

> for the creation is under Allah's power, and the decision is His Alone. No one lives or dies except by Allah's leave, and no one's life is increased or decreased except by His decree.

... وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

And Allah is All-Seer of what you do.

> for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him.

Allah's statement,

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ (١٥٧)

And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.

indicating that death and martyrdom in Allah's cause are a means of earning Allah's mercy, forgiveness and pleasure.

This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allah, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds.

Allah said,

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لإِلَى الله تُحْشَرُونَ (١٥٨)

And whether you die or are killed, verily, unto Allah you shall be gathered.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ

3:159 And by the mercy of Allah, you dealt with them gently.

وَلَوْ كُنْتَ فَظّاً غَلِيظَ الْقَلْبِ لاَنْفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الأَمْرِ

And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).

إِن يَنصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا
الَّذِى يَنصُرُكُم مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

3:160 If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you! And in Allah (Alone) let believers put their trust.

وَمَا كَانَ لِنَبِىٍّ أَنْ يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ
الْقِيَـمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ

3:161 It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

أَفَمَنِ اتَّبَعَ رِضْوَنَ اللَّهِ كَمَن بَآءَ بِسَخْطٍ مِّنَ اللَّهِ وَمَأْوَاهُ
جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

3:162 Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah! His abode is Hell, and worse indeed is that destination!

هُمْ دَرَجَـتٌ عِندَ اللَّهِ واللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

3:163 They are in varying grades with Allah, and Allah is All-Seer of what they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَـبَ وَالْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـلٍ مُّبِينٍ

3:164 Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them, and instructing them (in) the Book (the Qur'an) and Al-Hikmah (the wisdom and the Sunnah), while before that they had been in manifest error.

Among the Qualities of Our Prophet Muhammad are Mercy and Kindness

Allah addresses His Messenger and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ ...

And by the mercy of Allah, you dealt with them gently,

meaning, who would have made you this kind, if it was not Allah's mercy for you and them.

Qatadah said that, فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ (And by the mercy of Allah, you dealt with them gently) means,

"With Allah's mercy you became this kind.''

Al-Hasan Al-Basri said that;

this, indeed, is the description of the behavior that Allah sent Muhammad with.

This **Ayah** is similar to Allah's statement,

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

> Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah); for the believers (he is) full of pity, kind, and merciful. (9:128)

Allah said next,

... وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ ...

And had you been severe and harsh-hearted, they would have broken away from about you;

> The severe person is he who utters harsh words, and, غَلِيظَ الْقَلْبِ (harsh-hearted) is the person whose heart is hard.
>
> Had this been the Prophet's behavior, "They would have scattered from around you. However, Allah gathered them and made you kind and soft with them, so that their hearts congregate around you.''

Abdullah bin Amr said that he read the description of the Messenger of Allah in previous Books,

> "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons.''

The Order for Consultation and to Abide by it

Allah said,

... فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ ...

So pardon them, and ask (Allah's) forgiveness for them; and consult them in the affairs.

The Messenger of Allah used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach.

For instance, before the battle of **Badr**, the Prophet asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyan). They said, "O Messenger of Allah! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimad we would march with you. We would never say what the Children of Israel said to Musa, `So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight.''

The Prophet also asked them for their opinion about where they should set up camp at **Badr**. Al-Mundhir bin `Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of **Uhud**, the Messenger asked the Companions if they should fortify themselves in Al-Madinah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did.

He also took their advice on the day of **Khandaq** (the Trench) about conducting a peace treaty with some of the tribes of Al-Ahzab (the Confederates), in return for giving them one-third of the fruits of Al-Madinah. However, Sa`d bin Ubadah and Sa`d bin Mu`adh rejected this offer and the Prophet went ahead with their advice.

The Prophet also asked them if they should attack the idolators on the Day of Hudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform **Umrah**.'' The Prophet agreed.

On the day of **Ifk**, (i.e. the false accusation), the Messenger of Allah said to them, "O Muslims! Give me your advice about some men who falsely accused my wife (Aishah). By Allah! I never knew of any evil to come from my wife. And they accused whom They accused he from whom I only knew righteous conduct, by Allah!'' The Prophet asked Ali and Usamah about divorcing Aishah.

In summary, the Prophet used to take his Companions' advice for battles and other important events.

Ibn Majah recorded that Abu Hurayrah said that the Prophet said;

الْمُسْتَشَارُ مُؤْتَمَنٌ

The one whom advice is sought from is to be entrusted.

This was recorded by Abu Dawud, At-Tirmidhi, and An-Nasa'i who graded it **Hasan**.

Trust in Allah After Taking the Decision

Allah's statement,

... فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ ...

Then when you have taken a decision, put your trust in Allah,

means, if you conduct the required consultation and you then make a decision, trust in Allah over your decision.

... إِنَّ اللّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)

certainly, Allah loves those who put their trust (in Him).

Allah's statement,

إِن يَنصُرْكُمُ اللّهُ فَلاَ غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ...

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you!

is similar to His statement that we mentioned earlier.

وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ الْعَزِيزِ الْحَكِيمِ

And there is no victory except from Allah the Almighty, the All-Wise. (3:126)

Allah next commands the believers to trust in Him,

... وَعَلَى اللّهِ فَلْيَتَوَكِّلِ الْمُؤْمِنُونَ (١٦٠)

And in Allah (Alone) let believers put their trust.

Treachery with the Spoils of War was not a Trait of the Prophet

Allah said,

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ...

It is not for any Prophet to illegally take a part of the booty,

Ibn Abbas, Mujahid and Al-Hasan said that the **Ayah** means,

"It is not for a Prophet to breach the trust.''

Ibn Jarir recorded that, Ibn Abbas said that,

this **Ayah**, وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ (It is not for any Prophet to illegally take a part of the booty), was revealed in connection with a red robe that was missing from the spoils of war of **Badr**. Some people said that the Messenger of Allah might have taken it. When this rumor circulated, Allah sent down,

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ...

It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.

This was also recorded by Abu Dawud and At-Tirmidhi, who said "**Hasan Gharib**''.

This **Ayah** exonerates the Messenger of Allah of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allah then said,

... وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ (١٦١)

and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

This **Ayah** contains a stern warning and threat against **Ghulul** (stealing from the booty), and there are also **Hadiths**, that prohibit such practice.

Imam Ahmad recorded that Abu Malik Al-Ashjai said that the Prophet said,

> أَعْظَمُ الْغُلُولِ عِنْدَ اللهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ أو فِي الدَّارِ فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِه ذِرَاعًا، فَإِذَا اقْتَطَعَهُ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ إِلى يَوْمِ الْقِيَامَة
>
> The worst **Ghulul** (i.e. stealing) with Allah is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.

Imam Ahmad recorded that Abu Humayd As-Sa`idi said,

> "The Prophet appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the **Zakah**. When he returned he said, `This (portion) is for you and this has been given to me as a gift.'
>
> The Prophet stood on the **Minbar** and said,
>
> مَا بَالُ الْعَامِلِ نَبْعَثُهُ فَيَجِي فَيَقُولُ: هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خُوَارٌ، أَوْ شَاةٌ تَيْعَر

What is the matter with a man whom we appoint to collect **Zakah**, when he returns he said, `This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not! By Him in Whose Hand my life is, whoever takes anything from the resources of the **Zakah** (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating.

The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice,

اللَّهُمَّ هَلْ بَلَّغْت

`O Allah! Haven't I conveyed Your Message."'

Hisham bin Urwah added that Abu Humayd said,

"I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit.''

This is recorded in the Two **Sahihs** .

In the book of **Ahkam** of his **Sunan**, Abu Isa At-Tirmidhi recorded that Mu`adh bin Jabal said,

"The Messenger of Allah sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟

لَا تُصِيبَنَّ شَيْئًا بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُول

Do you know why I summoned you back?

Do not take anything without my permission, for if you do, it will be **Ghulul**. وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ (and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).

لِهذَا دَعَوْتُكَ فَامْضِ لِعَمَلِكَ

This is why I summoned you, so now go and fulfill your mission.''

At-Tirmidhi said, "This **Hadith** is **Hasan Gharib**.''

In addition, Imam Ahmad recorded that Abu Hurayrah said,

"The Prophet got up among us and mentioned **Ghulul** and emphasized its magnitude. He then said,

لَا أَلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك،

I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allah's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.'

لَا أَلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلى رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك،

I will not like to see any of you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, `O Allah's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.'

لَا أَلْفِيَنَّ أَحَدَكُمْ يَجِي يَوْمَ الْقِيَامَةِ عَلى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك،

I will not like to see any of you coming on the Day of Resurrection while carrying clothes that

will be fluttering, and the man will say, 'O Allah's Messenger! Intercede (with Allah) for me, ' and I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.'

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِي يَوْمَ الْقِيَامَةِ عَلى رَقَبَتِهِ صَامِتٌ، فَيقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك

I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.''

This **Hadith** was recorded in the Two **Sahihs**.

Imam Ahmad recorded that Umar bin Al-Khattab said,

"During the day (battle) of Khyber, several Companions of the Messenger of Allah came to him and said, `So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allah said,

كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةٍ

No. I have seen him in the Fire because of a robe that he stole (from the booty).

The Messenger of Allah then said,

يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الجَنَّةَ إِلَّا الْمُؤْمِنُون

O Ibn Al-Khattab! Go and announce to the people that only the faithful shall enter Paradise.

So I went out and proclaimed that none except the faithful shall enter Paradise.''

This was recorded by Muslim and At-Tirmidhi, who said "**Hasan Sahih**''.

The Honest and Dishonest are Not Similar

Allah said,

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللّهِ كَمَن بَاء بِسَخْطٍ مِّنَ اللّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦٢)

Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah! His abode is Hell, and worse indeed is that destination!

This refers to those seeking what pleases Allah by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment.

This type of person is not similar to one who earns Allah's anger, has no means of escaping it and who will reside in **Jahannam** on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'an, such as,

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind! (13:19)

أَفَمَن وَعَدْنَـهُ وَعْداً حَسَناً فَهُوَ لاَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَـعَ الْحَيَوةِ الدُّنْيَا

Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world! (28:61)

Allah then said,

هُمْ دَرَجَاتٌ عِندَ اللّهِ ...

They are in varying grades with Allah,

Al-Hasan Al-Basri and Muhammad bin Ishaq said,

meaning, the people of righteousness and the people of evil are in grades.

Abu Ubaydah and Al-Kisa'i said that;

this **Ayah** refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire.

In another **Ayah**, Allah said,

وَلِكُلٍّ دَرَجَـتٌ مِّمَّا عَمِلُواْ

For all there will be degrees (or ranks) according to what they did. (6:132)

Next, Allah said,

... واللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (١٦٣)

and Allah is All-Seer of what they do.

and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad

Allah the Most High said:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ ...

Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves,

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allah said:

وَمِنْ ءايَـتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً لِّتَسْكُنُواْ إِلَيْهَا

And among His signs is that he created for them mates, that they may find rest in.

Meaning; of their own kind. (30:21)

And Allah said;

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَىَّ أَنَّمَآ إِلَـهُكُمْ إِلَـهٌ وَاحِدٌ

Say: "I am only a man like you. It has been revealed to me that your God is One God.'' (18:110)

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الأَسْوَاقِ

And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. (25:20)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

And We sent not before you any but men unto whom We revealed, from among the people of townships. (12:109)

يَـمَعْشَرَ الْجِنِّ وَالإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...'' (6:130)

Allah's favor is perfected when His Messenger to the people is from their own kind, so that they are able to talk to him and inquire about the meanings of Allah's Word.

This is why Allah said,

... يَتْلُو عَلَيْهِمْ آيَاتِهِ ...

reciting unto them His verses,

the Qur'an.

... وَيُزَكِّيهِمْ ...

and purifying them,

commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

... وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ...

and instructing them (in) the Book and the **Hikmah**,

the Qur'an and the **Sunnah**,

... وَإِن كَانُوا مِن قَبْلُ ...

while before that they had been,

before sending this Prophet, Muhammad,

... لَفِي ضَلَالٍ مُّبِينٍ (١٦٤)

in manifest error.

indulging in plain and unequivocal error and ignorance that are clear to everyone.

أَوَ لَمَّا أَصَـبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَنَّى هَـذَا

3:165 (What is the matter with you) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us!''

قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Say, "It is from yourselves.'' And Allah has power over all things.

وَمَآ أَصَـبَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

3:166 And what you suffered on the day the two armies met, was by the leave of Allah, in order that He might test the believers.

وَلِيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْاْ قَاتِلُواْ فِى سَبِيلِ اللَّهِ أَوِ ادْفَعُواْ

3:167 And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves.''

قَالُواْ لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَـكُمْ

They said: "Had we known that fighting will take place, we would certainly have followed you.''

هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَـنِ يَقُولُونَ بِأَفْوَهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ

They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts.

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

And Allah has full knowledge of what they conceal.

الَّذِينَ قَالُواْ لإِخْوَنِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

3:168 (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed.'' Say: "Avert death from your own selves, if you speak the truth.''

The Reason and Wisdom Behind the Defeat at Uhud

Allah said,

أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ ...

When a single disaster smites you,

in reference to when the Muslims suffered seventy fatalities during the battle of **Uhud**.

... قَدْ أَصَبْتُم مِّثْلَيْهَا ...

although you smote (your enemies) with one twice as great,

during **Badr**, when the Muslims killed seventy **Mushriks** and captured seventy others.

... قُلْتُمْ أَنَّى هَـذَا ...

you say: "From where does this come to us!''

why did this defeat happen to us!

... قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ ...

Say, "It is from yourselves.''

Ibn Abi Hatim recorded that Umar bin Al-Khattab said,

"When **Uhud** occurred, a year after **Badr**, Muslims were punished for taking ransom from the disbelievers at **Badr** (in return for releasing the **Mushriks** whom they captured in that battle). Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allah gave flight and abandoned him. The Messenger suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allah then revealed,

أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّى هَـذَا قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ

When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us!'' Say, "It is from yourselves'',

because you took the ransom.''

Furthermore, Muhammad bin Ishaq, Ibn Jurayj, Ar-Rabi bin Anas and As-Suddi said that;

> the **Ayah**, قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ (Say, "It is from yourselves.'') means, because you, the archers, disobeyed the Messenger's command to not abandon your positions.

... إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٦٥)

And Allah has power over all things.

> and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allah then said,

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللّهِ ...

And what you suffered on the day the two armies met, was by the leave of Allah,

> for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allah's will and decree out of His perfect wisdom.

... وَلِيَعْلَمَ الْمُؤْمِنِينَ (١٦٦)

in order that He might test the believers.

> who were patient, firm and were not shaken.

وَلْيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْاْ قَاتِلُواْ فِي سَبِيلِ اللّهِ أَوِ ادْفَعُواْ قَالُواْ لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ ...

And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves.'' They said: "Had we known that fighting will take place, we would certainly have followed you.''

Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Salih, Al-Hasan and As-Suddi stated,

> This refers to the Companions of Abdullah bin Ubayy bin Salul who went back (to Al-Madinah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying, أَوِ ادْفَعُواْ (or defend), so that the number of Muslims increases.

Al-Hasan bin Salih said that this part of the **Ayah** means,

> help by supplicating for us,

while others said it means,

> man the posts.

However, they refused, saying, لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ ("Had we known that fighting will take place, we would certainly have followed you.''),

According to Mujahid meaning,

> if we knew that you would fight today, we would join you, but we think you will not fight.

Allah said,

... هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ ...

They were that day, nearer to disbelief than to faith,

> This **Ayah** indicates that a person passes through various stages, sometimes being closer to **Kufr** and sometimes closer to faith, as evident by, هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ (They were that day, nearer to disbelief than to faith).

Allah then said,

... يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ...

saying with their mouths what was not in their hearts.

> for they utter what they do not truly believe in, such as, لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ "(Had we known that fighting will take place, we would certainly have followed you).''

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in **Badr**. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur.

Allah said;

... وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ (١٦٧)

And Allah has full knowledge of what they conceal.

الَّذِينَ قَالُواْ لإِخْوَانِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُوا ...

(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed.''

> had they listened to our advice and not gone out, they would not have met their demise.

Allah said,

... قُلْ فَادْرَؤُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (١٦٨)

Say: "Avert death from your own selves, if you speak the truth.''

> meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jabir bin Abdullah said,

> "This **Ayah** (3:168) was revealed about Abdullah bin Ubayy bin Salul (the chief hypocrite).''

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ أَمْوَتاً بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

3:169 Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.

فَرِحِينَ بِمَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

3:170 They rejoice in what Allah has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

3:171 They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.

الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَآ أَصَـبَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ

3:172 Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُواْ لَكُمْ فَاخْشَوْهُمْ

3:173 Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them.''

فَزَادَهُمْ إِيمَـناً وَقَالُواْ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

But it (only) increased them in faith, and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.''

فَانْقَلَبُواْ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُواْ رِضْوَنَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

3:174 So they returned with grace and bounty from Allah. No harm touched them; and they followed the pleasure of Allah. And Allah is the Owner of great bounty.

إِنَّمَا ذَلِكُمُ الشَّيْطَـنُ يُخَوِّفُ أَوْلِيَاءَهُ فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ

3:175 It is only Shaytan that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.

Virtues of the Martyrs

Allah tells;

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ (١٦٩)

Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.

Allah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life.

In his **Sahih**, Muslim recorded that Masruq said,

"We asked Abdullah about this **Ayah**,

He said, `We asked the Messenger of Allah the same question and he said,

أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ،

Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps.

فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا ؟

Allah looks at them and says, `Do you wish for anything?'

فَقَالُوا: أَيَّ شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا ؟

They say, `What more could we wish for, while we go wherever we wish in Paradise.'

فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى،

Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, `O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.'

فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تُرِكُوا

Allah knew that they did not have any other wish, so they were left.'''

There are several other similar narrations from Anas and Abu Sa`id.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللهِ خَيْرٌ، يَسُرُّهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَهَادَة

No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.

Muslim collected this **Hadith**.

In addition, Imam Ahmad recorded that, Ibn Abbas said that the Messenger of Allah said,

لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللهُ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ، تَرِدُ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مُنْقَلَبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللهُ لَنَا، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنِ الْحَرْبِ،

When your brothers were killed in **Uhud**, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, `We wish that our brothers knew what Allah gave us so that they will not abandon **Jihad** or warfare.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: أَنَا أُبَلِّغُهُمْ عَنْكُم

Allah said, `I will convey the news for you.'

Allah revealed these and the following **Ayat**,

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ

Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.

Qatadah, Ar-Rabi and Ad-Dahhak said that;

> these Ayat were revealed about the martyrs of **Uhud**.

Abu Bakr Ibn Marduwyah recorded that Jabir bin Abdullah said,

> "The Messenger of Allah looked at me one day and said, `O Jabir! Why do I see you sad?'
>
> I said, `O Messenger of Allah! My father was martyred and left behind debts and children.'
>
> He said,
>
> أَلَا أُخْبِرُكَ ؟ مَا كَلَّمَ اللهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّه كَلَّمَ أَبَاكَ كِفَاحًا
>
> Should I tell you that Allah never spoke to anyone except from behind a veil? However, He spoke to your father directly.
>
> He said, `Ask Me and I will give you.'
>
> قَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدَّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً،
>
> He said, `I ask that I am returned to life so that I am killed in Your cause again.'
>
> فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ.
>
> The Lord, Exalted He be, said, `I have spoken the word that they shall not be returned back to it (this life).'
>
> قَالَ: أَيْ رَبِّ فَأَبْلِغْ مَنْ وَرَائِي
>
> He said, `O Lord! Then convey the news to those I left behind.'
>
> Allah revealed, وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللَّهِ أَمْوَاتًا (Think not of those as dead who are killed in the way of Allah...)."

Imam Ahmad recorded that Ibn Abbas said that the Messenger of Allah said,

الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ بِبَابِ الْجَنَّـةِ، فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّـةِ بُكْرَةً وَعَشِيًّا

The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.

Ahmad and Ibn Jarir collected this Hadith, which has a good chain of narration.

It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allah knows best.

UImam Ahmad narrated a **Hadith** that contains good news for every believer that;

his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allah has prepared in it for him.

This **Hadith** has a unique, authentic chain of narration that includes three of the Four Imams.

Imam Ahmad narrated this **Hadith** from Muhammad bin Idris Ash-Shafii who narrated it from Malik bin Anas Al-Asbuhi, from Az-Zuhri, from Abdur-Rahman bin Ka`b bin Malik that his father said that the Messenger of Allah said,

نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّـةِ حَتَّى يَرْجِعَهُ اللهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُه

The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allah sends him back to his body when He resurrects him.

This **Hadith** states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls.

We ask Allah the Most Generous that He makes us firm on the faith.

Allah's statement,

فَرِحِينَ بِمَا آتَاهُمُ اللّهُ ...

They rejoice in what Allah has bestowed upon them,

> indicates that the martyrs who were killed in Allah's cause are alive with Allah, delighted because of the bounty and happiness they are enjoying.

... مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (١٧٠)

...of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

> They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Paradise.

The Two **Sahihs** record from Anas, the story of the seventy **Ansar** Companions who were murdered at Bir Ma`unah in one night. In this **Hadith**, Anas reported that the Prophet used to supplicate to Allah in **Qunut** in prayer against those who killed them. Anas said,

> "A part of the Qur'an was revealed about them, but was later abrogated, `Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

Allah said next,

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ وَأَنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (١٧١)

They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.

Muhammad bin Ishaq commented,

> "They were delighted and pleased because of Allah's promise that was fulfilled for them, and for the tremendous rewards they earned.''

Abdur-Rahman bin Zayd bin Aslam said,

> "This **Ayah** encompasses all the believers, martyrs and otherwise. Rarely does Allah mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them.''

The Battle of Hamra' Al-Asad

Allah said,

الَّذِينَ اسْتَجَابُواْ لِلّهِ وَالرَّسُولِ مِن بَعْدِ مَآ أَصَابَهُمُ الْقَرْحُ ...

Those who answered (the Call of) Allah and the Messenger after being wounded,

This occurred on the day of **Hamra' Al-Asad**. After the idolators defeated the Muslims (at **Uhud**), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madinah, so they set out to make that battle the final one. When the Messenger of Allah got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight.

The Prophet only allowed those who were present during **Uhud** to accompany him, except for Jabir bin Abdullah Al-Ansari, as we will mention. The Muslims mobilized,

even though they were still suffering from their injuries, in obedience to Allah and His Messenger.

Ibn Abi Hatim recorded that Ikrimah said,

> "When the idolators returned (towards Makkah) after **Uhud**, they said, `You neither killed Muhammad nor collected female captives. Woe to you for what you did. Let us go back.'
>
> When the Messenger of Allah heard this news, he mobilized the Muslim forces, and they marched until they reached **Hamra Al-Asad**.
>
> The idolators said, `Rather, we will meet next year', and the Messenger of Allah went back (to Al-Madinah), and this was considered a **Ghazwah** (battle). Allah sent down,
>
> الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَآ أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ (١٧٢)
>
> Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.

Al-Bukhari recorded that Aishah said to Urwah about the **Ayah**; الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ (Those who answered (the Call of) Allah and the Messenger),

> "My nephew! Your fathers Az-Zubayr and Abu Bakr were among them.
>
> After the Prophet suffered the calamity at **Uhud** and the idolators went back, he feared that the idolators might try to come back and he said, `Who would follow them?'
>
> Seventy men, including Az-Zubayr and Abu Bakr, volunteered.''
>
> This was recorded by Al-Bukhari alone.

As for Allah's statement,

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَاناً ...

Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them.'' But it (only) increased them in faith,

> it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allah and sought His help.

... وَقَالُوا حَسْبُنَا اللّهُ وَنِعْمَ الْوَكِيلُ (١٧٣)

and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.''

Al-Bukhari recorded that Ibn Abbas said, حَسْبُنَا اللّهُ وَنِعْمَ الْوَكِيلُ "("Allah Alone is Sufficient for us and He is the Best Disposer of affairs for us),''

- "Ibrahim said it when he was thrown in fire.
- Muhammad said it when the people said, `Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, `Allah is Sufficient for us and He is the Best Disposer of affairs for us.'''

Abu Bakr Ibn Marduwyah recorded that Anas bin Malik said that the Prophet was told on the day of **Uhud**,

> "Verily, the people have gathered against you, therefore, fear them.''
>
> Thereafter, Allah sent down this **Ayah** (3:173)

This is why Allah said,

فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ ...

So they returned with grace and bounty from Allah. No harm touched them;

for when they relied on Allah, Allah took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land, **بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ** (with grace and bounty from Allah. No harm touched them;) safe from the wicked plots of their enemies,

... وَاتَّبَعُواْ رِضْوَانَ اللّهِ وَاللّهُ ذُو فَضْلٍ عَظِيمٍ (١٧٤)

and they followed the pleasure of Allah. And Allah is the Owner of great bounty.

Al-Bayhaqi recorded that Ibn Abbas said about Allah's statement, **فَانقَلَبُواْ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ** (So they returned with grace and bounty from Allah),

"The `Grace' was that they were saved. The `Bounty' was that a caravan passed by, and those days were (**Hajj**) season days. Thus the Messenger of Allah bought and sold and made a profit, which he divided between his Companions.''

Allah then said,

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءهُ ...

It is only **Shaytan** that suggests to you the fear of his friends,

meaning, **Shaytan** threatens you with his friends and tries to pretend they are powerful and fearsome.

Allah said next,

... فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ (١٧٥)

so fear them not, but fear Me, if you are indeed believers.

meaning, "If **Shaytan** brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them.''

Similarly, Allah said,

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ

Is not Allah Sufficient for His servant! Yet they try to frighten you with those besides Him! (39: 36) until, **قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ** Say: "Sufficient for me is Allah; in Him those who trust must put their trust.'' (39:38)

Allah said,

فَقَـتِلُواْ أَوْلِيَاءَ الشَّيْطَـنِ إِنَّ كَيْدَ الشَّيْطَـنِ كَانَ ضَعِيفاً

So fight you against the friends of **Shaytan**; ever feeble indeed is the plot of **Shaytan**. (4:76)

and,

أُوْلَـئِكَ حِزْبُ الشَّيْطَـنِ أَلاَ إِنَّ حِزْبَ الشَّيْطَـنِ هُمُ الْخَـسِرُونَ

They are the party of **Shaytan**. Verily, it is the party of **Shaytan** that will be the losers! (58:19)

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.'' Verily, Allah is All-Powerful, All-Mighty. (58:21)

and,

وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

Verily, Allah will help those who help His (cause). (22:40)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِن تَنصُرُواْ اللَّهَ يَنصُرْكُمْ

O you who believe! If you help (in the cause of) Allah, He will help you. (47:7)

and,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51,52)

وَلاَ يَحْزُنكَ الَّذِينَ يُسَـرِعُونَ فِى الْكُفْرِ إِنَّهُمْ لَن يَضُرُّواْ اللَّهَ شَيْئاً

3:176 And let not those grieve you who rush with haste to disbelieve; verily, not the least harm will they do to Allah.

يُرِيدُ اللَّهُ أَلاَّ يَجْعَلَ لَهُمْ حَظّاً فِى الاٌّخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

It is Allah's will to give them no portion in the Hereafter. For them there is a great torment.

إِنَّ الَّذِينَ اشْتَرَوُاْ الْكُفْرَ بِالإِيمَـنِ لَن يَضُرُّواْ اللَّهَ شَيْئاً وَلَهُمْ عَذَابٌ أَلِيمٌ

3:177 Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allah. For them, there is a painful torment.

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لاًّنفُسِهِمْ

3:178 And let not the disbelievers think that Our postponing their punishment is good for them.

إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوا۟ إِثْمَاً وَلَهْمُ عَذَابٌ مُّهِينٌ

We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

3:179 Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِى مِن رُّسُلِهِ مَن يَشَآءُ

Nor will Allah disclose to you the secrets of the Unseen, but Allah chooses of His Messengers whom He wills.

فَـامِنُوا۟ بِاللَّهِ وَرُسُلِهِ

So believe in Allah and His Messengers.

وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ

And if you believe and have Taqwa of Allah, then for you there is a great reward.

وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْراً لَّهُمْ

3:180 And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them.

بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَـمَةِ

Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.

وَلِلَّهِ مِيرَاثُ السَّمَـوَتِ وَالأٌّرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah's is the inheritance of the heavens and the earth; and Allah is Well-Acquainted with all that you do.

Comforting the Messenger of Allah

Allah said to His Prophet,

وَلاَ يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ...

And let not those grieve you who rush with haste to disbelieve,

Because the Prophet was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allah said, `Do not be saddened by this behavior,'

... إِنَّهُمْ لَن يَضُرُّواْ اللّهَ شَيْئاً يُرِيدُ اللّهُ أَلاَّ يَجْعَلَ لَهُمْ حَظًّا فِي الآخِرَةِ ...

verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter.

for He decided with His power and wisdom that they shall not acquire any share in the Hereafter.

... وَلَهُمْ عَذَابٌ عَظِيمٌ (١٧٦)

For them there is a great torment.

Allah said about the disbelievers,

إِنَّ الَّذِينَ اشْتَرَوُاْ الْكُفْرَ بِالإِيمَانِ ...

Verily, those who purchase disbelief at the price of faith,

by exchanging disbelief for faith,

... لَن يَضُرُّواْ اللّهَ شَيْئًا ...

not the least harm will they do to Allah.

Rather, they will only harm themselves.

... وَلهُمْ عَذَابٌ أَلِيمٌ (١٧٧)

For them, there is a painful torment.

Allah said next,

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُواْ إِثْمًا وَلَهْمُ عَذَابٌ مُّهِينٌ (١٧٨)

And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

This statement is similar to Allah's other statements,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that because We have given them abundant wealth and children, (that) We hasten unto them with good things. Nay, but they perceive not. (23:55-56)

فَذَرْنِى وَمَن يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لاَ يَعْلَمُونَ

Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. (68:44)

وَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَأَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُمْ بِهَا فِى الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـفِرُونَ

And let not their wealth or their children amaze you. Allah's plan is to punish them with these

things in this world, and that their souls shall depart (die) while they are disbelievers. (9:85)

Allah then said,

مَّا كَانَ اللّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ...

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.

meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed.

This **Ayah** refers to **Uhud**, since Allah tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allah and His Messenger that the believers had. Allah exposed the hypocrites in their defiance, reverting from **Jihad**, and the treachery they committed against Allah and His Messenger. This is why Allah said, مَّا كَانَ اللّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ (Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good).

Mujahid commented,

"He distinguished between them during the day of **Uhud**.''

Qatadah said,

"He distinguished between them in **Jihad** and **Hijrah**.''

Allah said next,

... وَمَا كَانَ اللّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ ...

Nor will Allah disclose to you the secrets of the Unseen.

meaning, you do not have access to Allah's knowledge of His creation so that you can

distinguish between the believer and the hypocrite, except by the signs of each type that Allah uncovers.

Allah's statement,

... وَلَكِنَّ اللّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاء ...

but Allah chooses of His Messengers whom He wills.

is similar to another **Ayah**,

عَـلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً

إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً

(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him. (72:26-27)

Allah then said,

... فَآمِنُواْ بِاللّهِ وَرُسُلِهِ ...

So believe in Allah and His Messengers.

Obey Allah and His Messenger and adhere to the law that he legislated for you.

... وَإِن تُؤْمِنُواْ وَتَتَّقُواْ فَلَكُمْ أَجْرٌ عَظِيمٌ (١٧٩)

and if you believe and fear Allah, then for you there is a great reward.

The Censure of Selfishness, and Warning Against it

Allah said,

وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ ...

And let not those who are stingy with that which Allah has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.

> Therefore, the **Ayah** says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs.

Allah mentions the money that the miser collected on the Day of Resurrection,

... سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِ يَوْمَ الْقِيَامَةِ ...

the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> مَنْ آتَاهُ اللهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلِهْزِمَتَيْهِ يَعْنِي بِشِدْقَيْهِ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُك
>
> Whoever Allah makes wealthy and he does not pay the **Zakah** due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, `I am your wealth, I am your treasure.'
>
> The Prophet then recited the **Ayah**,
>
> وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
>
> And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them, until the end.
>
> Al-Bukhari, but not Muslim, collected this **Hadith** using this chain of narration, Ibn Hibban also collected it in his **Sahih**.

Imam Ahmad recorded that Abdullah said that the Prophet said,

مَا مِنْ عَبْدٍلَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعُ يَتْبَعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ، فَيَقُولُ: أَنَا كَنْزُك

Every person who does not pay the **Zakah** due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, `I am your treasure.'

Abdullah then recited the **Ayah** in Allah's Book that testifies to this fact, سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِ يَوْمَ الْقِيَامَةِ (the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection).

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah, and At-Tirmidhi said, "**Hasan Sahih**.''

Allah's statement,

... وَلِلّهِ مِيرَاثُ السَّمَاوَاتِ وَالأَرْضِ ...

And to Allah belongs the inheritance of the heavens and the Earth,

means, وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ (and spend of that whereof He has made you trustees), (57:7).

Therefore, since all affairs are under Allah's control, then spend from your money so it will benefit you on the Day of Return.

... وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

and Allah is Well-Acquainted with all that you do.

with your intentions and what your hearts conceal.

لَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوٓاْ إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ

3:181 Indeed, Allah has heard the statement of those who say: "Truly, Allah is poor and we are rich!''

سَنَكْتُبُ مَا قَالُواْ وَقَتْلَهُمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُواْ عَذَابَ الْحَرِيقِ

We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire).''

ذٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّـمٍ لِّلْعَبِيدِ

3:182 This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.

الَّذِينَ قَالُواْ إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ

3:183 Those who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.''

قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِالْبَيِّنَـتِ وَبِالَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَـدِقِينَ

Say: "Verily, there came to you Messengers before me, with Al-Bayinat and even with with what you speak of; why then did you kill them, if you are truthful''

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُوا بِالْبَيِّنَـتِ وَالزُّبُرِ وَالْكِتَـبِ الْمُنِيرِ

3:184 Then if they reject you, so were Messengers rejected before you, who came with Al-Bayinat and the Scriptures and the Book of Enlightenment.

Allah Warns the Idolators

Allah says;

لَّقَدْ سَمِعَ اللّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء ...

Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!''

Sa`id bin Jubayr said that Ibn Abbas said,

"When Allah's statement,

مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times (2:245) was revealed, the Jews said, `O Muhammad! Has your Lord become poor so that He asks His servants to give Him a loan?'

Allah sent down, لَّقَدْ سَمِعَ اللّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء (Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!'')" (3:181)

This **Hadith** was collected by Ibn Marduwyah and Ibn Abi Hatim.

Allah's statement,

... سَنَكْتُبُ مَا قَالُواْ ...

We shall record what they have said,

contains a threat and a warning that Allah followed with His statement.

... وَقَتْلَهُمُ الأنبِيَاء بِغَيْرِ حَقٍّ ...

and their killing of the Prophets unjustly,

This is what they say about Allah and this is how they treat His Messengers. Allah will punish them for these deeds in the worst manner.

... وَنَقُولُ ذُوقُواْ عَذَابَ الْحَرِيقِ (١٨١)

ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ (١٨٢)

and We shall say: "Taste you the torment of the burning (Fire).'' This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allah said,

الَّذِينَ قَالُواْ إِنَّ اللّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىَ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ...

Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.''

Ibn Abbas and Al-Hasan stated,

Allah refuted their claim that in their Books, Allah took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation.

Allah replied,

... قُلْ قَدْ جَاءكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ ...

Say: "Verily, there came to you Messengers before me, with Al-**Bayinat**..."

with proofs and evidence,

... وَبِالَّذِي قُلْتُمْ ...

and even with what you speak of,

a fire that consumes the accepted charity, as you asked,

... فَلِمَ قَتَلْتُمُوهُمْ ...

why then did you kill them!

Why did you meet these Prophets with denial, defiance, stubbornness and even murder!

... إِن كُنتُمْ صَادِقِينَ (١٨٣)

if you are truthful.

if you follow the truth and obey the Messengers.

Allah then comforts His Prophet Muhammad,

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآؤُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ (١٨٤)

Then if they reject you, so were Messengers rejected before you, who came with **Al-Baiyyinat** and the Scripture, and the Book of Enlightenment.

meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs. **وَالزُّبُرِ** (and the **Zubur**), the divinely revealed Books that were sent down to the Messengers, **وَالْكِتَابِ الْمُنِيرِ** (and the Book of Enlightenment) meaning the clarification and best explanation.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَـمَةِ

3:185 Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full.

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.

وَما الْحَيَوةُ الدُّنْيَا إِلاَّ مَتَـعُ الْغُرُورِ

The life of this world is only the enjoyment of deception.

لَتُبْلَوُنَّ فِى أَمْوَلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الاٍّمُورِ

3:186 You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah; but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.

Every Soul Shall Taste Death

Allah says;

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ...

Everyone shall taste death.

Allah issues a general and encompassing statement that every living soul shall taste death.

In another statement, Allah said,

كُلُّ مَنْ عَلَيْهَا فَانٍ

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلْلِ وَالإِكْرَامِ

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever. (55:26-27)

Therefore, Allah Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allah's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First.

This **Ayah** comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Adam no longer have any new generations, and thus this world ends, Allah will command that the Day of Resurrection commence. Allah will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allah will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

... وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ...

And only on the Day of Resurrection shall you be paid your wages in full.

Who Shall Gain Ultimate Victory

Allah said,

... فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ...

And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، اقْرَأُوا إِنْ شِئْتُمْ

A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface.

Read if you will, فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ (And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful).

This was collected in the Two **Sahihs**, but using another chain of narration and without the addition of **Ayah**.

Abu Hatim Ibn Hibban recorded it in his **Sahih** without the addition as did Al-Hakim in his Mustadrak.

Allah said,

... وَما الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ (١٨٥)

The life of this world is only the enjoyment of deception.

belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allah said,

بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا

وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting. (87:16-17)

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَـعُ الْحَيَوةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى

And whatever you have been given is an enjoyment of the life of (this) world and its

adornment, and that (Hereafter) which is with Allah is better and will remain forever. (28:60)

A **Hadith** states,

وَاللهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ أُصْبُعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ إِلَيْه

By Allah! This life, compared to the Hereafter, is just as insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.

Qatadah commented on Allah's statement, وَما الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ (The life of this world is only the enjoyment of deception).

"Life is a delight. By Allah, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allah from this delight, if you can. Verily, there is no power except from Allah.''

The Believer is Tested and Hears Grieving Statements from the Enemy

Allah said,

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ ...

You shall certainly be tried and tested in your wealth and properties and in yourselves,

just as He said in another **Ayah**,

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأَنفُسِ وَالثَّمَرَتِ

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits. (2:155)

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be

tested according to the degree of his faith, and when his faith is stronger, the test is larger.

... وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ...

and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah.

> Allah said to the believers upon their arrival at Al-Madinah, before **Badr**, while comforting them against the harm they suffered from the People of the Scriptures and the polytheists;

... وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ (١٨٦)

but if you persevere patiently, and have **Taqwa**, then verily, that will be a determining factor in all affairs.

> Therefore, Allah commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhari recorded that Usamah bin Zayd said that;

> Allah's Messenger rode a donkey with a saddle covered by a velvet sheet and let Usamah ride behind him (on the donkey). The Prophet wanted to visit Sa`d bin Ubadah in Bani Al-Harith bin Al-Khazraj, and this occurred before the battle of **Badr**.
>
> The Prophet passed by a gathering in which Abdullah bin Ubayy bin Salul was sitting, before Abdullah bin Ubayy became Muslim. That gathering was made up of various Muslims as well as **Mushriks**, who worshipped the idols, and some Jews. Abdullah bin Rawahah was sitting in that gathering.
>
> When the Prophet reached Abdullah bin Ubayy, the donkey caused some sand to fall on the

group. Then, Abdullah bin Ubayy covered his nose with his robe and said, `Do not fill us with sand.'

The Messenger of Allah greeted the gathering with **Salam**, called them to Allah and recited some of the Qur'an to them.

Abdullah bin Ubayy said, `O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.'

Abdullah bin Rawahah said, `Rather, O Messenger of Allah! Attend our gatherings for we like that.'

The Muslims, **Mushriks** and Jews then cursed each other, and they almost fought with each other. The Prophet tried to calm them down, until they finally settled.

The Prophet rode his donkey and went to Sa`d bin Ubadah, saying, `O Sa`d! Have you heard what Abu Hubbab said (meaning Abdullah bin Ubayy)? He said such and such things.'

Sa`d said, `O Messenger of Allah! Forgive and pardon him. By Allah, Who sent down the Book to you, Allah brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allah changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.'

The Messenger of Allah forgave him. Indeed, the Messenger of Allah and his Companions used to forgive the **Mushriks** and the People of the Scriptures, just as Allah commanded them, and they used to tolerate the harm that they suffered.

Allah said,

... وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ...

> and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah;
>
> and,

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يَرُدُّونَكُم مِن بَعْدِ إِيمَـنِكُمْ كُفَّاراً حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِىَ اللَّهُ بِأَمْرِهِ

> Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allah brings His command. (2:109)

The Prophet used to implement the pardon that Allah commanded him until He gave His command (to fight the disbelievers).

When the Messenger fought at **Badr**, and Allah killed, by his hand, the leaders of the disbelievers from Quraysh, Abdullah bin Ubayy bin Salul and the **Mushriks** and idol worshippers who were with him said, `This matter has prevailed,' and they gave their pledge to the Prophet and became Muslims.''

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allah's cause, trusting in Him and returning to Him.

وَإِذْ أَخَذَ اللَّهُ مِيثَـقَ الَّذِينَ أُوتُواْ الْكِتَـبَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ

3:187 (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَآ أَتَوْاْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

3:188 Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.

وَللَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

3:189 And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

Allah says;

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُواْ الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاء ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ (١٨٧)

(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

> In this **Ayah**, Allah chastises the People of the Scriptures, from whom Allah took the covenant by the words of their Prophets, that they would believe in Muhammad and describe him to the people, so that they would recognize and follow him when Allah sent him. However, they hid this truth and preferred the the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These **Ayat** also contain a warning for the scholars not to imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge.

A **Hadith** states that the Prophet said,

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَار

> Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.

Chastising Those Who Love to be Praised for What They Have not Done

Allah's statement,

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا ...

Think not that those who rejoice in what they have done, and love to be praised for what they have not done,

refers to those who show off, rejoice in what they do and claim to do what they have not done.

The Two **Sahihs** recorded that the Prophet said,

مَن ادَّعَى دَعْوَةً كَاذِبَةً لِيَتَكَثَّرَ بِهَا، لَمْ يَزِدْهُ اللهُ إِلَّا قِلَّة

Whoever issues a false claim to acquire some type of gain, then Allah will only grant him decrease.

The **Sahih** also recorded;

الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُور

He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.

Imam Ahmad recorded that;

Marwan told his guard Rafi to go to Ibn Abbas and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be tormented.''

Ibn Abbas said, "This **Ayah** was revealed about the People of the Scriptures.''

He then recited the **Ayah**,

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُواْ الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاء ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ

(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. (3:187)

then the **Ayah**,

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَواْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ

Think not that those who rejoice in what they have done, and love to be praised for what they have not done.

Ibn Abbas said,

"The Prophet asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them.''

This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said,

"During the time of the Messenger of Allah, when the Messenger would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet in battle. When the Messenger would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allah revealed,

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَواْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ

Think not that those who rejoice in what they have done, and love to be praised for what they have not done),''

to the end of the **Ayah**.''

And Muslim recorded similarly.

Allah said;

... فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ...

think not that they are rescued from the torment,

Do not think that they will be saved from punishment, rather it will certainly strike them.

So Allah said;

... وَلَهُمْ عَذَابٌ أَلِيمٌ (١٨٨)

and for them is a painful torment.

Allah then said,

وَلِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٨٩)

And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.

He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لاّيَـتٍ لاٌّوْلِى الاٌّلْبَـبِ

3:190 Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَـماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ رَبَّنَآ مَا خَلَقْتَ هَذا بَـطِلاً سُبْحَـنَكَ فَقِنَا عَذَابَ النَّارِ

3:191 Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire.

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّـلِمِينَ مِنْ أَنْصَـرٍ

3:192 "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.

رَّبَّنَآ إِنَّنَآ سَمِعْنَا مُنَادِياً يُنَادِى لِلإِيمَـنِ أَنْ ءَامِنُواْ بِرَبِّكُمْ فَـَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَـتِنَا وَتَوَفَّنَا مَعَ الاٌّبْرَارِ

3:193 "Our Lord! Verily, we have heard the call of one calling to faith: `Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrar (the most righteous).

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ الْقِيَـمَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ

3:194 "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.''

The Proofs of Tawhid for People of Understanding, their Characteristics, Speech, and Supplications

Allah said,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ ...

Verily, in the creation of the heavens and the Earth,

referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of

rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

... وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ ...

And in the alternation of night and day,

as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise.

This is why Allah said,

... لآيَاتٍ لِّأُوْلِي الألْبَابِ (١٩٠)

there are indeed signs for men of understanding,

referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who do not have sound comprehension.

Allah said about the latter type,

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُّشْرِكُونَ

And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him. (12:105-106)

Allah then describes those who have good minds,

الَّذِينَ يَذْكُرُونَ اللّهَ قِيَامًا وَقُعُودًا وَعَلَىَ جُنُوبِهِمْ ...

Those who remember Allah standing, sitting, and lying down on their sides.

Al-Bukhari recorded that Imran bin Husayn said that the Messenger of Allah said,

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْب

Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.

These people remember Allah in all situations, in their heart and speech,

... وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ ...

and think deeply about the creation of the heavens and the Earth,

contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator.

Allah criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, **Shariah**, His decree and **Ayat**.

Allah said,

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُّشْرِكُونَ

And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him. (12:105-106)

Allah also praises His believing servants,

الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ

Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth,

supplicating;

... رَبَّنَا مَا خَلَقْتَ هَذا بَاطِلاً ...

"Our Lord! You have not created this without purpose,''

> You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allah and deny that He does anything in jest and without purpose, saying,

... سُبْحَانَكَ ...

"glory to You,''

> for You would never create anything without purpose.

... فَقِنَا عَذَابَ النَّارِ (١٩١)

"Give us salvation from the torment of the Fire.''

> meaning, "O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment.''

They next supplicate,

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ...

"Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;

> by humiliating and disgracing him before all people on the Day of Gathering.

... وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ (١٩٢)

"and never will the wrongdoers find any helpers.''

on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

رَّبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ ...

"Our Lord! Verily, we have heard the call of one calling to faith,''

a caller who calls to faith, referring to the Messenger of Allah.

... أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ...

`Believe in your Lord,' and we have believed,

accepted his call and followed him.

... رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا ...

"Our Lord! Forgive us our sins,''

on account of our faith and obeying Your Prophet.

فَاغْفِرْ لَنَا ذُنُوبَنَا ("Forgive us our sins''), and cover them.

... وَكَفِّرْ عَنَّا سَيِّئَاتِنَا ...

"and expiate from us our evil deeds,''

between us and You, in private,

... وَتَوَفَّنَا مَعَ الأبْرَارِ (١٩٣)

"and make us die along with **Al-Abrar**,"

join us with the righteous people.

رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ ...

"Our Lord! Grant us what You promised unto us through Your Messengers,''

for our faith in Your Messengers, or,

and this explanation is better; grant us what You promised us by the words of Your Messengers.

... وَلاَ تُخْزِنَا يَوْمَ الْقِيَامَةِ ...

"and disgrace us not on the Day of Resurrection,''

before all creation.

... إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ (١٩٤)

"for You never break (Your) Promise.''

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten **Ayat** at the end of Surah **Al Imran** when he woke up at night for (voluntary) prayer.

Al-Bukhari recorded that Ibn Abbas said,

"I slept one night at the house of my aunt, Maymunah. The Messenger of Allah spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُوْلِي الألْبَابِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding... (3:190)

The Prophet then stood up, performed ablution, used **Siwak** (to clean his teeth) and prayed eleven units of prayer.

When Bilal said the **Adhan**, the Prophet prayed two units of prayer, went out (to the **Masjid**) and led the people in the Dawn prayer.''

This was also collected by Muslim.

Ibn Marduwyah recorded that Ata' said,

"I, Ibn Umar and Ubayd bin Umayr went to Aishah and entered her room, and there was a screen between us and her.

She said, `O Ubayd! What prevents you from visiting us?'

He said, `What the poet said, `Visit every once in a while, and you will be loved more.'

Ibn Umar said, `Tell us about the most unusual thing you witnessed from the Messenger of Allah.'

She cried and said, `All his matters were amazing. On night, he came close to me until his skin touched my skin and said, `Let me worship my Lord.'

I said, `By Allah I love your being close to me. I also love that you worship your Lord.'

He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried.

When Bilal came to alert the Prophet for the Dawn prayer, he said, `O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins?'

He said,

وَيْحَكَ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِيَ، وَقَدْ أُنْزِلَ عَلَيَّ فِي هذِهِ اللَّيْلَة

O Bilal! What prevents me from crying, when this night, this **Ayah** was revealed to me,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُوْلِي الألْبَابِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

وَيْلٌ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا

Woe to he who recites it but does not contemplate it.''

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

3:195 So their Lord accepted of them (their supplication and answered them),

أَنِّى لاَ أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَى

"Never will I allow to be lost the work of any of you, be he male or female.

بَعْضُكُم مِّن بَعْضٍ فَالَّذِينَ هَـجَرُواْ وَأُخْرِجُواْ مِن دِيَـرِهِمْ وَأُوذُواْ فِى سَبِيلِى وَقَـتَلُواْ وَقُتِلُواْ لأُكَفِّرَنَّ عَنْهُمْ سَيِّئَـتِهِمْ وَلأُدْخِلَنَّهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise);

ثَوَاباً مِّن عِندِ اللَّهِ وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ

a reward from Allah, and with Allah is the best of rewards.''

Allah Accepts the Supplication of Men of Understanding

Allah said,

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ ...

So their Lord accepted of them,

answered their invocation.

Sa`id bin Mansur recorded that Salamah, a man from the family of Umm Salamah said,

"Umm Salamah said, `O Messenger of Allah! Allah does not mention women in connection with **Hijrah** (Migration).'

Allah sent down the **Ayah**, فاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لاَ أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَى (So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female).

The **Ansar** say that Umm Salamah was the first woman to migrate to them.''

Al-Hakim collected this **Hadith** in his **Mustadrak**, and said, "It is **Sahih** according to the criteria of Al-Bukhari but they (Al-Bukhari and Muslim) did not collect it''.

Allah's statement,

... أَنِّي لاَ أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَى ...

"Never will I allow to be lost the work of any of you, be he male or female,

explains the type of answer Allah gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds.

Allah's statement,

... بَعْضُكُم مِّن بَعْضٍ ...

You are (members) one of another,

means, you are all equal in relation to gaining My reward.

Therefore,

... فَالَّذِينَ هَاجَرُوا ...

those who emigrated,

by leaving the land of **Shirk** and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors.

... وَأُخْرِجُوا مِن دِيَارِهِمْ ...

and were driven out from their homes,

when the **Mushriks** tormented them and forced them to migrate.

... وَأُوذُوا فِي سَبِيلِي ...

and suffered harm in My cause,

for their only wrong, to the people, was that they believed in Allah Alone.

In similar **Ayat**, Allah said,

يُخْرِجُونَ الرَّسُولَ وَإِيَّـكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

and have driven out the Messenger and yourselves because you believe in Allah your Lord! (60:1)

وَمَا نَقَمُوا مِنْهُمْ إِلاَّ أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise! (85:8)

Allah's statement,

... وَقَاتَلُوا وَقُتِلُوا ...

and who fought and were killed (in My cause),

refers to the highest rank there is, that one fights in the cause of Allah and dies in the process, with his face covered in dust and blood.

It is recorded in the **Sahih** that a man said,

'O Messenger of Allah! If I was killed in Allah's cause, observing patience, awaiting Allah's reward, attacking, not retreating, would Allah forgive my sins?'

The Prophet said, `Yes.'

The Prophet then asked the man, `What did you ask?'

When the man repeated the question, the Prophet said,

نَعَمْ، إِلَّا الدَّيْنَ، قَالَهُ لِي جِبْرِيلُ آنِفًا

`Yes, except for the debt, for Jibril conveyed this to me right now'.

This is why Allah said here,

... لأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow,

within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined (of delights in Paradise).

Allah's statement,

... ثَوَابًا مِّن عِندِ اللّهِ ...

a reward from Allah,

testifies to His might, for the Mighty and Most Great only gives tremendous rewards.

Allah's statement,

... وَاللّهُ عِندَهُ حُسْنُ الثَّوَابِ (١٩٥)

and with Allah is the best of rewards.''

for those who perform good deeds.

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِى الْبِلَـدِ

3:196 Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

مَتَـعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

3:197 A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.

لَكِنِ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ لَهُمْ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا نُزُلاً مِّنْ عِندِ اللَّهِ وَمَا عِندَ اللَّهِ خَيْرٌ لِّلأَبْرَارِ

3:198 But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah; and that which is with Allah is the best for Al-Abrar (the most righteous).

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allah says;

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلاَدِ (١٩٦)

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

Allah said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them.

when all they have is,

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٩٧)

A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.

This **Ayah** is similar to several other **Ayat**, such as,

مَا يُجَـدِلُ فِى ءَايَـتِ اللَّهِ إِلاَّ الَّذِينَ كَفَرُوا فَلاَ يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلاَدِ

None disputes in the **Ayat** of Allah but those who disbelieve. So, let not their ability of going about here and there through the land deceive you! (40:4)

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً

So, give a respite to the disbelievers; deal gently with them for a while. (86:17)

and,

أَفَمَن وَعَدْنَـهُ وَعْداً حَسَناً فَهُوَ لاَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَـعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَـمَةِ مِنَ الْمُحْضَرِينَ

Is he whom We have promised an excellent promise (Paradise) which he will find true -- like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire). (28:61)

After Allah mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

لَكِنِ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا نُزُلاً مِّنْ عِندِ اللّهِ وَمَا عِندَ اللّهِ ...

But, for those who have **Taqwa** of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah,

for certainly,

... وَمَا عِندَ اللّهِ خَيْرٌ لِّلأَبْرَارِ (١٩٨)

and that which is with Allah is the best for **Al-Abrar**.

Ibn Jarir recorded that Abu Ad-Darda' used to say,

"Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allah's statements, وَمَا عِندَ اللّهِ خَيْرٌ لِّلأَبْرَارِ (and that which is with Allah is the best for **Al-Abrar**), and,

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُواْ إِثْمًا وَلَهْمُ عَذَابٌ مُّهِينٌ

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment. (3:178)"

وَإِنَّ مِنْ أَهْلِ الْكِتَـبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَـشِعِينَ للَّهِ

3:199 And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.

لاَ يَشْتَرُونَ بِـَايَـتِ اللَّهِ ثَمَناً قَلِيلاً أُوْلَـئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ

They do not sell the verses of Allah for a small price, for them is a reward with their Lord.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Surely, Allah is swift in account.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:200 O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful.

The Condition of Some of the People of the Scriptures and their Rewards

Allah says;

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلّهِ ...

And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in

Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.

Allah states that some of the People of the Book truly believe in Him and in what was sent down to Muhammad, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allah.

... لاَ يَشْتَرُونَ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً ...

They do not sell the verses of Allah for a small price.

for they do not hide what they know of the glad tidings about the description of Muhammad, his Prophethood, and the description of his **Ummah**. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians.

Allah said in Surah **Al-Qasas**,

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُواْ ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

أُوْلَـئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُواْ

Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient. (28:52-54)

Allah said,

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَـئِكَ يُؤْمِنُونَ بِهِ

Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein. (2:121)

وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Musa there is a community who lead with truth and establish justice therewith. (7:159)

لَيْسُواْ سَوَآءً مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـتِ اللَّهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer. (3:113)

and,

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلاٌّذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

وَيَخِرُّونَ لِلاٌّذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

Say: "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.'' And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' And they fall down on their faces weeping and it increases their humility. (17:107-109)

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islamic faith, such as Abdullah bin Salam. Many among the Christians, on the other hand, embraced the Islamic faith.

Allah said,

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ ءَامَنُواْ الْيَهُودَ وَالَّذِينَ أَشْرَكُواْ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ الَّذِينَ قَالُوا إِنَّا نَصَارَى

Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit **Shirk**, and you will find the nearest in love to the believers those who say: "We are Christians." (5:82) until,

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُواْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا

So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. (5:85)

In this **Ayah**, Allah said,

... أُوْلَـئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ...

for them is a reward with their Lord.

When Jafar bin Abi Talib recited Surah **Maryam** to An-Najashi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying.

The Two Sahihs record that;

when An-Najashi died, the Prophet conveyed the news to his Companions and said,

إِنَّ أَخًا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا عَلَيْه

A brother of yours from Ethiopia has passed, come to offer the funeral prayer.

He went out with the Companions to the **Musalla** lined them up in rows, and after that led the prayer.

Ibn Abi Najih narrated that Mujahid said that, **إِنَّ مِنْ أَهْلِ الْكِتَابِ** (And there are, certainly, among the People of the Scripture),

refers to those among them who embraced Islam.

Abbad bin Mansur said that;

he asked Al-Hasan Al-Basri about Allah's statement, وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ (And there are, certainly, among the People of the Scripture, those who believe in Allah).

Al-Hasan said,

"They are the People of the Book, before Muhammad was sent, who believed in Muhammad and recognized Islam. Allah gave them a double reward, for the faith that they had before Muhammad, and for believing in Muhammad (after he was sent as Prophet).''

Ibn Abi Hatim recorded both of these statements.

The Two **Sahihs** record that Abu Musa said that the Messenger of Allah said,

ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْن

Three persons will acquire a double reward.

He mentioned among them,

وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي

A person from among the People of the Book who believed in his Prophet and in me.

Allah's statement, لاَ يَشْتَرُونَ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً (They do not sell the verses of Allah for a small price),

means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allah said,

... أُوْلَـئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللّهَ سَرِيعُ الْحِسَابِ (١٩٩)

for them is a reward with their Lord. surely, Allah is Swift in account.

Mujahid commented on the verse, سَرِيعُ الْحِسَابِ ((Surely, Allah is) swift in account),

> "He is swift in reckoning,''
>
> as Ibn Abi Hatim and others have recorded from him.

The Command for Patience and Ribat

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ ...

O you who believe! Endure and be more patient, and **Rabitu**.

Al-Hasan Al-Basri said,

> "The believers are commanded to be patient in the religion that Allah chose for them, Islam. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims.
>
> They are also commanded to endure against their enemies, those who hid the truth about their religion.''
>
> Similar explanation given by several other scholars among the **Salaf**.

As for **Murabatah**, it is to endure in acts of worship and perseverance.

It also means to await prayer after prayer, as Ibn Abbas, Sahl bin Hanif and Muhammad bin Ka`b Al-Qurazi stated.

Ibn Abi Hatim collected a **Hadith** that was also collected by Muslim and An-Nasa'i from Abu Hurayrah that the Prophet said,

أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟
إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ،

وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذلِكُمُ الرِّبَاطُ، فَذلِكُمُ الرِّبَاطُ، فَذلِكُمُ الرِّبَاط

> Should I tell you about actions with which Allah forgives sins and raises the grade Performing perfect ablution in unfavorable conditions, the many steps one takes to the **Masajid**, and awaiting prayer after the prayer, for this is the **Ribat**, this is the **Ribat**, this is the **Ribat**.

They also say that;

> the **Murabatah** in the above **Ayah** refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory.

There are several **Hadiths** that encourage **Murabatah** and mention its rewards.

Al-Bukhari recorded that Sahl bin Sa`d As-Sa`idi said that the Messenger of Allah said,

رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا

> A Day of **Ribat** in the cause of Allah is better than this life and all that is in it.

Muslim recorded that Salman Al-Farisi said that the Messenger of Allah said,

رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّان

> **Ribat** for a day and a night is better than fasting the days of a month and its **Qiyam** (voluntary prayer at night). If one dies in **Ribat**, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.

Imam Ahmad recorded that Fadalah bin Ubayd said that he heard the Messenger of Allah saying,

كُلُّ مَيِّتٍ يُخْتَمُ عَلى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللهِ،فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلى يَوْمِ الْقِيَامَةِ، وَيَأْمَنُ فِتْنَةَ الْقَبْرِ

Every dead person will have his record of deeds sealed, except for whoever dies while in **Ribat** in the cause of Allah, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.

This is the same narration collected by Abu Dawud and At-Tirmidhi, who said, "**Hasan Sahih**''.

Ibn Hibban also collected this **Hadith** in his **Sahih**.

At-Tirmidhi recorded that Ibn Abbas said that he heard the Messenger of Allah saying,

عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ الله

Two eyes shall not be touched by the Fire: an eye that cried for fear from Allah and an eye that spent the night guarding in Allah's cause.

Al-Bukhari recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

تَعِسَ عَبْدُالدِّينَارِ وَعَبْدُالدِّرْهَمِ وَعَبْدُالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلَا انْتَقَشَ،

Let the servant of the Dinar, the servant of the Dirham and the servant of the **Khamisah** (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him.

طُوبَى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ، أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّع

Paradise is for him who holds the reins of his horse, striving in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.

Ibn Jarir recorded that Zayd bin Aslam said,

"Abu Ubaydah wrote to Umar bin Al-Khattab and mentioned to him that the Romans were mobilizing their forces.

Umar wrote back, `Allah will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allah says in His Book,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Endure and be more patient, and **Rabitu**, and have **Taqwa** of Allah, so that you may be successful.'"

Al-Hafiz Ibn Asakir mentioned in the biography of Abdullah bin Al-Mubarak, that Muhammad bin Ibrahim bin Abi Sakinah said,

"While in the area of Tarsus, Abdullah bin Al-Mubarak dictated this poem to me when I was greeting him goodbye.

He sent the poem with me to Al-Fudayl bin Iyad in the year one hundred and seventy,

> `O he who worships in the vicinity of the Two Holy **Masjids**!
>
> If you but see us, you will realize that you are only jesting in worship.
>
> He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood.
>
> He who tires his horses without purpose, know that our horses are getting tired in battle.
>
> Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust (in battle).
>
> We were narrated about in the speech of our Prophet, an authentic statement that never lies.
>
> That the dust that erupts by Allah's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire.
>
> This, the Book of Allah speaks among us that the martyr is not dead, and the truth in Allah's Book cannot be denied.'

I met Al-Fudayl Ibn Iyad in the Sacred **Masjid** and gave him the letter.

When he read it, his eyes became tearful and he said, `Abu Abdur-Rahman (Abdullah bin Al-Mubarak) has said the truth and offered sincere advice to me.'

He then asked me, `Do you write the **Hadith**?'

I said, `Yes.'

He said, `Write this **Hadith** as reward for delivering the letter of Abu Abdur-Rahman to me. He then dictated,

`Mansur bin Al-Mu`tamir narrated to us that Abu Salih narrated from Abu Hurayrah that a man asked, `O Messenger of Allah! Teach me a good deed that will earn me the reward of the **Mujahidin** in Allah's cause.'

The Prophet said,

هَلْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تَفْتُرَ،وتَصُومَ فَلَا تُفْطِرَ؟

Are you able to pray continuously and fast without breaking the fast?

The man said, `O Messenger of Allah! I cannot bear it.'

The Prophet said,

فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ طُوِّقْتَ ذٰلِكَ مَا بَلَغْتَ الْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، أَوَ مَا عَلِمْتَ أَنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طِوَلِهِ، فَيُكْتَبُ لَهُ بِذٰلِكَ الْحَسَنَات

By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the **Mujahidin** in Allah's cause. Did you not know that the horse of the Mujahid earns rewards for him as long as it lives.

Allah said next,

... وَاتَّقُواْ اللّهَ ...

and have **Taqwa** of Allah,

concerning all your affairs and situations.

For instance, the Prophet said to Mu`adh when he sent him to Yemen,

اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّـئَـةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَن

Have **Taqwa** of Allah wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.

Allah said next,

... لَعَلَّكُمْ تُفْلِحُونَ (٢٠٠)

so that you may be successful.

in this life and the Hereafter.

Ibn Jarir recorded that Muhammad bin Ka`b Al-Qurazi said that, Allah's statement, وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ (and have **Taqwa** of Allah, so that you may be successful),

> means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow.''

The Tafsir of Surah **Al Imran** ends here, all praise is due to Allah, and we ask Him that we die while on the path of the Qur'an and **Sunnah**, **Amin**.